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THE

UNITED BRETHREN'S

MISSIONARY INTELLIGENCER,

AND

RELIGIOUS MISCELLANY:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COMMUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No 8. FOURTH QUARTER, 1847. Vol. IX.

(FROM THE PERIODICAL ACCOUNTS.)

MEMOIR

OF THE LIFE OF BR. CHRISTOPHER ENGELHARD GRAF, MISSIONARY IN SURINAM, WHO DEPARTED THIS LIFE AT HERRNHUT, APRIL 19TH, 1845.

"I was born, Sept. 29th, 1775, at Mennighueffen, in the Prussian principality of Minden, where my father was parish-clerk and schoolmaster. My parents were deeply concerned for the temporal and spiritual welfare of their children: I frequently heard them praying earnestly, that not one of us might be lost, and remember a very impressive description which my father once gave us, of the happiness of the man who has found mercy in Christ Jesus, concluding with the affectionate appeal: "Children, why should you lose your souls? you have no need to do so."

"As long as I can remember, I can trace a work of the Holy Spirit on my heart, and I often resolved to become pious. While I was quite a child. my mother had a very dangerous illness, and scarcely any hopes were entertained of her recovery. I was in great distress on this account, and prayed most fervently to God, that He would preserve to us our dear mother, promising that I would then grieve Him no more with my sins. My prayer was heard, and I endeavoured for a time to fulfil my promise; but my goodness was of no continuance. Notwithstanding all the good impressions made upon my mind in childhood and youth, I was guilty of many follies, the recollection of which still bows me

down. I might have spared myself these painful remembrances, had I more faithfully attended to the voice of God's Holy Spirit.

"In my fifteenth year, I was confirmed, previous to partaking of the Lord's Supper. I felt myself powerfully called upon to improve this important opportunity, and, renouncing the world and sin, to give myself up to the Lord Jesus, fearing that, should I now neglect to do so, the time for it might never return. I yielded to the conviction, and shed many tears while imploring grace for a worthy participation of the Holy Sacrament. After the enjoyment of this highest good, I felt something of the peace of God in my soul, and earnestly sought for a full assurance of my salvation. Thanks to the faithful religious instruction which I had received, both from my father in school and from our minister, I had a firm belief in the doctrine of atonement through Christ as a Divine truth: and on one occasion, when my father was catechising us on the imputed righteousness of Christ, I could not refrain from giving utterance to the sentiment, that by our lamentable fall we had gained rather than lost. Scarcely had I spoken, however, than I was afraid that I had gone too far, and was relieved to find that I had my father's approbation.

"I now strove to appropriate to myself the salvation revealed in the Holy Scriptures; but I laboured in my own strength, and lost my way in human systems. I could not find in myself that degree of repentance and contrition for sin, which was prescribed in the books of devotion that fell in my way, and which I thought I must feel, before I could venture to cast myself for mercy and forgiveness at the Saviour's feet. Formerly, I had secretly cherished a reliance on my correct knowledge of the truth, and supposed that I could turn to God whenever I pleased; I had now to learn, by many a broken resolution and fruitless effort, that a sinner's conversion is a work of free grace. I sought to compel God's favour by the meritoriousness of my repentance, instead of looking to Christ's merits as alone availing. The worst was, that I had now no true enjoyment of Him, so that my love to Him waxed cold. By degrees, I relaxed my efforts; my prayers became more and more lukewarm, and were put off from time to time, till, at length, they ceased altogether.

"About this time, I was apprenticed to a baker at Minden. My father accompanied me part of the way thither, and commended me to the Lord in a fervent prayer, supplicating, amongst the rest, that, if He could secure me for Himself by no other means, He would visit me with trials and sufferings, which should compel me to seek Him. These farewell words lay like a heavy load on my heart, and I felt as though I saw them written in the book of God's remembrance. I, therefore, resolved anew to renounce the world, and walk no longer in its ways. But my prayers were again soon discontinued, and being destitute of all spiritual counsel and encouragement for my wavering heart, I unhappily fol-

lowed the example of unprofitable companions. Innate corruption now gained the ascendancy, and my conscience became burdened. I did not, indeed, allow to myself that I had fallen so deeply, and, at first, I avoided taking part in those diversions which the world considers innocent. But as I had no delight in God, I at length sought to solace myself by worldly dissipation, though not without misgivings that these husks could never satisfy my soul.

"In this situation, I set out for Altona, in the autumn of 1794. On taking an affecting farewell of my aged parents, I again formed the best resolutions to yield myself up to God, and the guidance of His Spirit; but it did not last, and sin still kept the upper-hand. I met, at the same time, with various crosses and humiliations in my temporal circumstance, so that I was altogether in a deplorable condition. A voice within me seemed to say continually: 'Thou hast forsaken God, and now He has forsaken thee!' To go on thus without God and His grace, became insupportably burdensome to me, and a secret longing for better things stirred within me. About this time, in the Autumn of 1795, the late Br. Kohlreif came to Altona, as minister of what was called 'the little church!' The first sermon which I heard him preach was from the words: 'To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. (Rom. iv. 5.) My emotions during the sermon were indescribable. It was as though I heard the Gospel for the first time in my life. How thankful was I that there was a righteousness for me, the ungodly one, in which I could stand before God! The time had now arrived, when the gracious and compassionate Saviour determined to gather me, poor wandering sheep, into his arms. That very week I was attacked by a violent fever, and my end seemed to be at hand. My anguish of mind was great, for I felt that I was yet unreconciled, and the thought of going thus into eternity was terrible. I wept and prayed aloud for mercy and space for repentance. Mr. James van der Smissen, who had taken care of me in my illness, observed my distress, and said to me: 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life. These words occupied my mind incessantly during the remainder of my confinement to my sick-bed. I endeavoured to lie in spirit at the foot of the cross, and to believe in Him who hung there on. Nor was the effort vain; I was permitted to contemplate my Redeemer as bleeding on the cross for me, and the fear of death was entirely taken away. But on my recovery, I got out of this happy track, and fell again into self-working. The object of my anxiety was to be assured that my repentance and conversion were of the right kind, so that I might no more fall away. I perplexed myself, too, with the endeavour to fix upon the exact time of my acceptance as a child of God, overlooking

the many consolations which our Saviour had vouchsafed me, and the experiences which I had made of the efficacy of His blood, stifling the workings of corruption, whenever I looked to it in faith. It was not till some years after I had joined the Brethren's Church, that I learned to look to His finished work alone, for all that gives me right and title to the adoption of sons, and the assurance of eternal salvation. Had He complied with my repeated prayers for some extraordinary manifestation of His favour, I should probably have built upon it, and thought light of indifference and declensions; but as it was, He kept, and still keeps alive in my heart, a constant desire after Him, to have Him and enjoy Him, not by fits and starts but wholly and uninterruptedly.

"I spent some years longer in Altona and Hamburg, and its vicinity. On Sundays, whenever practicable, I attended the preaching in the Brethren's Church at Altona, with blessing for my heart. I also formed a closer acquaintance with the members of the Society there, and felt an increasing attraction to them and their meetings. But as my fellowship with them was greatly impeded by my outward circumstances, the thought arose within me, whether I might not obtain leave to live in a settlement of the Brethren. On making known my wish to Br. Ludolf Fabricius, who was then minister of the Society at Altona, I received permission to go to Zeist, at Easter, 1798. Delighted by this intelligence, I soon completed the preparations for my journey. But difficulties were not wanting. As I made a circuit to visit my parents once more, I was in some danger, in passing the Prussian lines, of being pressed into military service. Several of my friends, too, were not a little offended at my joining the Brethren's Church; and my parents were greatly surprised, when I informed them of my purpose, as they knew scarcely anything of the Brethren. They commended me, however, to God's leading, and on their subsequently becoming better acquainted with the doctrines of our Church, they entirely approved of my connexion with it.

"May 10th, 1798, I arrived in Zeist, and was received into the congregation in the autumn following. The meetings, and the society of many experienced Brethren, who shewed me much kindness, were greatly blessed to my heart. By degrees I learned to know myself as a poor sinner, and at the same time to cleave to the Saviour in childlike faith, so that I spent my days most happily. To this hour, I look back with pleasure on the years I passed in the Brethren's house at Zeist. Amongst other means of grace, Count Zinzendorf's works were useful in giving me more clear and lively views of the Saviour as *my* Lord and God.

"Thus far I wrote in the year 1807. After the lapse of more than thirty years, I resume my narrative.

"It is to be ascribed solely to the mercy and faithfulness of my Saviour, that I am yet enabled to say, 'He is mine, and I am His.' His Holy Spirit has kept me from turning aside from Him,

preserved to me the light of faith, and, when I grieved Him, forgiven me, for Christ's sake. Through the atoning death of Jesus, and the cleansing virtue of His blood, I can look forwards with joyful anticipation to my going home to the Lord, and often do I pour out my thanksgivings before Him for my lot of grace. My great unworthiness, it is true, might raise up fears and anxieties at the thought of death; but I cling so much the closer to my Saviour, that where He is, there I may be also, and I know He will not cast me from Him. It may still happen, that this or the other almost forgotten sin may press upon my conscience. In such cases, I do not seek to pacify myself by thinking that *all* has been already forgiven me, but I confess it at my Saviour's feet, and crave His absolution. This He always grants me in mercy, and thus my heart and conscience again find peace.

"Towards the end of 1806, I went to Christiansfeld, to superintend the baking business there. A variety of cares and difficulties made this charge somewhat oppressive to me, and drove me to seek still closer fellowship with the Lord. In the beginning of 1810, I received a call to serve our Society, in the neighborhood of Christiansfeld, and in the island of Fuehnen. Though a call to the heathen would have been far more welcome, I acquiesced in the will of my Saviour concerning me. I was betrothed to the single Sr. Anna Diens; but within a few days she was attacked by a fever, which proved the means of her happy dissolution. Some time after, I was married to the single sister Anna Johanna Dahl. We took lodgings in the village of Stepping, a few miles from Christiansfeld, and the Lord enabled us to gain the love and confidence of the Brethren and Sisters whom we visited.

"In the year 1813, we received a call to serve the Mission in Surinam. It was no small trial to us to part with our infant daughter, only two years old, whom we left in the care of her aunt and grand-parents. Owing to the war, we were obliged to take shipping from England, and the rigorous blockade of the Continent made it no easy matter to get there. We arrived safe in Surinam, in the beginning of January, 1814. Thankful to the Lord, who had brought us through so many dangers, we felt constrained to devote ourselves anew to His service. In a short time, I was able to make known to the negroes in their own dialect (the Negro-English) the counsel of God for our salvation, and especially the word of Christ's patience. May the Lord graciously forgive the many faults and neglects which He has seen in my poor ministrations, and not enter into judgment with me on account of them!

"It is singular that even in my boyhood my attention was drawn to the state of these poor negroes. There was a man in our parish, who had been many years manager of a plantation in Surinam, and had come home on a visit. He called on my father, and as he was conversing about the negro slaves in that colony,

I could not refrain from asking him, what kind of religion they had, and who instructed them. He answered with a smile: "O nobody cares about that; they have no religion, and may believe what they like." This deeply affected me, and though I had never heard of Missions, I determined, that when I grew up, I would go to Surinam, to visit the negroes on the plantations, and read to them out of Bagatzky's Golden Treasury, that they too might learn the way to happiness. This desire was now wonderfully realised, and I was favoured not only to preach the Gospel of Christ to them in our large and well-filled church, but to baptize a considerable number both of children and adults, and to administer the Holy Communion to many of my catechumens.

"We were, meanwhile, intrusted with the management of the bake-house at Parimaribo, carried on for the benefit of the Mission, and the Lord laid his blessing on our exertions. In March, 1820, we sent our second daughter home for education at Christiansfeld, in her fifth year. In the following March, the Lord was pleased to call home our third daughter; and, January 21st, 1826, I had to suffer a far heavier stroke, in the removal of my dear wife, who had approved herself a faithful and active handmaid of the Lord. May I and our dear children be favoured to meet her before the throne of the Lamb!

"After her departure, I paid a visit to Europe, where, in the commencement of the year 1827, I entered into a second union with the single Sister Anna Elizabeth Henkel. On my return with her to Surinam in June following, I looked forward to many years of active service, but my bodily infirmities compelled me, in 1834, to request leave to retire. My wish was kindly granted, and Herrnhut was assigned me as my resting-place. Here I have been favoured to enjoy a sweet anticipation of the Heavenly sabbath. Lord, I am not worthy of the least of all the mercies, and of all the truth which Thou hast shewed unto Thy servant. I now rely upon Thy grace and merits to prepare me for my departure hence. Amen."

His widow and children add the following: —

"In the year 1839, he had the joy to see his eldest daughter, Dorothy, married to Br. Gustavus Burckhardt, of this place. In 1843, his daughter Matilda was called into service of the Mission in South Africa, and married to Jacob Mueller, of Zeist. He bore his bodily infirmities with exemplary patience, and his cheerful peaceful spirit was an edification to all who knew him. The last long winter was very trying to him, especially on account of an alarming illness which threatened to deprive him of our dear mother; but we had no suspicion that the hour of separation from him was so near. On the 16th of April, he had attended the evening meeting as usual, and been much refreshed in spirit on the occasion. The last sermon, too, which he had heard, had been greatly blessed to him, and he of-

ten repeated the text of it: 'A little while, and ye shall see me;' little thinking how soon he would enjoy this happiness. He lay down to rest in apparently good health; but half an hour after an attack of fever came on, which it was soon perceived would be the means of his consummation. The Lord graciously heard his prayer, that he might be spared a lingering illness. He was seldom conscious from the very commencement, but in his lucid intervals he was engaged in prayer, though little of what he said was audible to us.

"On the 19th his spirit went happily over into the arms of Jesus, whom he had loved so unspeakably here below.

"His age was sixty-nine years and a half.

II. SOUTH AFRICA.

Extract of the Diary of Genadendal for the year 1845.

January.—This year, also, our heavenly Father laid a rich blessing on our fruit-trees, espeacially the peaches; and as many of our inhabitants are rich in these trees, stages may be seen erected before the houses in all directions, for drying the fruit in the sun. This employs our people for weeks, and the place presents a lively contrast to its desolate, half-empty appearance in November and December. Meet whom you may—children or adults—you see them eating peaches and pears: the quince season follows, and many live for weeks exclusively on fruit, except an occasional piece of salt or dried fish eaten with it.

March 6th.—Nicolas Oppelt, a youth from our training-school, who has been called to Clarkson as school-assistant, set out for Enon. Though he is the first of our pupils who has been adpointed to so distant a service, he accepted the call with great cheerfulness; and his parents at Groenekloof, to whom he had just paid a farewell visit, expressed their thankfulness, that the Lord had called their son into His service, should they even see him no more on earth. He will, unfortunately, have no opportunity at Clarkson for exercising his talent for playing the organ, any more than Charles Jonas, at Houtkloof.

On the 15th we entered on the *Passion-Week*, with fervent prayer and supplication to the Lord, that He would bless the contemplation of His death and suffering to all our hearts; that the love of such as know Him might be anew enkindled; and that such as are yet far from Him, might be brought nigh; and we can believe that it has been a blessed season to many. Not only the preachings, but the readings of the Passion-history, had to be held both in church and school at the same time. At the previous speaking an individal said, "I often think of the covenant which I made with the Lord at Baptism; but thought the spirit is willing, the flesh is weak. I must pray daily, or nothing goes right." An-

other said, "I know not whether it be with others as it is with me. I think every day on what I have promised the Lord, yet every day my sinful heart tempts me, and would prevail, were not my Saviour faithful to His word."

On *Easter-Monday*, at a communicant love-feast, the proposal was made to form an Auxiliary Missionary Association here, the members engaged to pay a monthly subscription of two-pence at least for a man, and one penny for a woman. A special prayer-meeting is to be held every month, at which Missionary intelligence will be communicated.

On the 19th departed Joel Martin, an aged widower. In former years he had been an overseer. His weakness having long prevented him from working, he was very poor, but he placed his confidence in the Lord. When we visited him, he declared that he had found mercy with the Lord as a poor sinner, and cleaved by faith to his Saviour. Thus, when asked whether he wished to die, he said, "O, yes! If it be the Lord's will, I should be glad if He would come spedily." And to the question, whether he had on the wedding-garment, without which none can stand before Him, he replied, "Yes! I wish that every body were as fully assured of it."

On the 31st departed the single Sr. Cornelia Wall, not much above twenty years of age, of consumption. She was past the age for school, when, on the abolition of slavery, she came hither with her parents; but she learned to read by diligent attendance at the Sunday school. By her quiet, steady walk, and diligent attendance at church, she attested what her mouth avouched, that she had learned to know the Lord as the pardoner of her sins, and that it was her heart's desire. to remain faithful to the covenant into which she had entered with Him at babtism. On her sick-bed she had much child-like intercourse with the Lord, and was fully resigned to His will. She said among the rest, "My only prayer to Him is, than when I die, He Himself will make me ready; for with my own righteousness I cannot stand before God; but He will prepare me in mercy.!"

May 2nd, departed Isaac Pitt, an aged widower, who had been an inhabitant of Genadendal from its commencement. Though age had brought with it various infirmities, he was always cheerful, for he had learned to know Jesus as his Saviour, and spent much of his time in converse with Him. He was glad to live near the church, where his place was never vacant, unless the weather were peculiarly unfavourable. Far from trusting in his own righteousness, he constantly declared, that he was a sinner whom nothing but Divine grace could save, and he needed its renewal daily; but he believed that the Lord would receive him for the sake of His bloodshedding. Without any illness, he fell asleep so gently, that the bystanders could not tell when he ceased to breathe.

June 5th, departed Christian Apolli, an old communicant, whose age probably exceeded ninety years. He was from the neighbourhood of Lake Maravi, in the interior of Mozambique, and was probably more than sixty years old when brought as a slave to the Cape. His last master gave him his liberty in reward of his faithful service, brought him to Genadendal, and assigned him an allowance when he was no longer able to work. He was baptized in 1816, and soon after became a communicant. As long as he was able, he laboured diligently in the Mission-garden. He was also regular at church, where it was evident that his attendance was not in vain. For several years, however, he was confined to the house, and expressed his gratitude for the care which was taken of him.

A week after, he was followed into eternity by the communicant Sister, Wilhelmina Pobeintje, who had likewise far exceeded the Psalmist's limit, being probably 100 years old. She enjoyed good health notwithstanding, and relished her food and pipe to the last. Nor were her mental faculties materially impaired. Soon after the renewal of the Cape-Mission, she removed hither with her husband, who departed two years before her; was baptized fifty years ago, and was always distinguished by her good conduct, and served faithfully as chapel servant for many years. She had not the gift of expressing herself readily on spiritual things, yet she assured us, that she had found mercy with the Lord, and would cleave to Him, though she often felt her shortcomings. In her last illness, she expressed her joy that her Saviour would soon come and take her to Himself.

July 9th was the solemn confirmation of six persons, who seemed to be powerfully impressed by the Spirit of God on the occasion, as well as during the course of instruction. On speaking with the communicants, one of them said: "I feel quite humbled when I reflect on what the Lord has done for me, and how little love I feel, notwithstanding, for my Brethren and Sisters." Another said: "I was yesterday remarking to my wife, that we are by no means sufficiently thankful to the Lord for striking off the fetters of slavery; we hear God's Word, indeed, but how far are we from doing it!"

Previous to the *13th of August,* we found it expedient to converse with our communicants individually, instead of in companies. A large portion of our able-bodied men are working on the new road from Cape-Town to Graham's-Town, from which they receive 1*s.* 5*d.* a day, besides victuals. Unhappily, however, many of them are not proof against the temptations offered by the neighbouring dram-shop, where they have to purchase every article of food. On Saturday nights especially, when their wages are paid, much drunkenness and disorder prevail. We, therefore, questioned our people individually as to their conduct in this respect, and had to to suspend several from the Lord's Supper. As the great

proportion of our labourers were single men, we thought it best to omit the celebration of their festival this year.

On the 17th, was the ecclesiastical and legal ratification of the marriage of twelve persons, who had already lived together as heathen for a longer or shorter period, and some of whom were already grand parents. When such heathen couples come to live here, they are considered as married people, but they are not regularly married until they are baptized. When unbaptized residents wish to marry, the banns are published, as in the former case, for three Sundays running, but the ceremony is performed in private, not in a public meeting. At every wedding a long legal declaration must be repeated by the bridegroom to the bride after the minister, which becomes very tedious when a number of couples are united, as on the present occasion.

On the same day, a numerous quantity of children celebrated the festival. In their own Meetings, they nearly filled the body of the church, more than five hundred being present. Oh, that they might all prosper for the Lord!

In the first week in September, the Brn. and Srs. Sonderman, Gysin, and Kœlbing spoke with the married choir, 332 entire couples besides ten Brethren and eighty-one Sisters, whose partners did not belong to the congregation. We were greatly encouraged by the spirit manifested, as it is evident that those who really desire to live to the Lord, and to bring up their children for Him, composed a large majority of the congregation. An old communicant said: "I feel my Saviour's love in my heart, but not always alike; and when I examine myself, I find that the fault is my own." Another said: "We have to struggle as long as we live against unbelief, sloth, negligence, drowsiness, and indifference; but with the Lord there is mercy, grace, long-suffering, love, and power." A man, who has long resided here, but is not yet a candidate for baptism, being generally absent as shepherd, said, with tears: "I know not whether our Saviour can receive a man so bad as I am." He was directed to Jesus as the complete propitiation for all sin, and who casts none out, even though they come at the eleventh hour; but he was at the same time admonished not to let the opportunity pass by.

On the 16th, Joseph Merimus, a communicant, was suddenly called home. He had risen in good health, attended the instruction meeting, and then yoked his cart to fetch dung; when, as he passed through the river close to the place, he was seized with a stroke, and fell down dead, without uttering a word. He had formerly been a slave, and had gained the entire confidence of his master. Here, likewise, his company was exemplary, confirming the declaration which he made us of his love to the Saviour, so that we can believe, that he was not found unprepared for his sudden summons. It is a heavy stroke to his widow, who is left

with seven young children. She expressed her confidence, however, that the Lord would not forsake her.

October 2nd.—We had a very interesting visit. Mr. Arbouset, a French Protestant Missionary among the Basootoos, a tribe, dwelling some days' journey to the north of Shiloh, arriving with his wife, two children, and five baptized Basootoos. He has laboured for sixteen years among this tribe, and the Lord has so greatly blessed the exertions of himself and his colleagues, that several congregations have been already gathered from these heathen. Mr. Arbauset is at present staying at Cape-Town with these five men, three of whom are sons, and two near relatives of the chief Mosehek. Their object is to attend schools and learn mechanic arts. As they spoke English and Dutch, we could converse with them freely. They showed a warm attachment to the Saviour, great liveliness, a good natural understanding, and great desire of knowledge. Mr. Arbauset brought them to Genadendal at their own express desire, as they wished to see a place of which they had heard so much.

Their complexion is dark brown, though some of them are lighter than the rest, the Caffres taking wives of different tribes. Their noses are not so flat as those of the Hottentots. They were dressed as Europeans, and no one could have suspected from their deportment that but a few years back they were uncivilized savages. The schools, workshops, houses, and gardens of the Hottentots, our plantations, and the bridge over the Zonderend, were inspected by them with much interest.

In the evening-meeting, Mr. Abouset first delivered a cordial and stirring address to our congregation; after which Paul Mopeti, Mosehek's brother-in-law, stood up, and spoke in Caffre to the following effect, Mr. Arbauset interpreting :—"I salute you in the name of Jesus Christ. You are here assembled in large numbers in this house of prayer, I see the walls already brown with age, so that the Gospel must long have been preached here. Many of you must have been born under the Word of God. We, too, hear it now; but I regret that I grew up in darkness. I see here, also, many of my own colour. Before God, all men are alike, of whatever colour they may be; no one is excluded; all are accepted who believe in Jesus Christ. He is the door; he must go first and we must follow him close. Remain faithful to Jesus, and we shall meet again in Heaven, if we never see each other again here."

Paul Matate, the brother and chief counsellor of Mosehek, then spoke :—"'My heart rejoices, my horn is exalted in the Lord.' 'My horn is exalted like the horn of an unicorn.' (1 Sam. ii. 1; Psalm xcii. 10). The blood-sweat of Jesus did not flow in vain in Gethsemane; I see here also many who believe in Him. The Saviour is the ship which carries us through the sea of death.—He is the ark of salvation. I see here sons of Africa, sons of E-

rope; blacks, browns, and whites; Basootoos, Amakosas, and Hottentots; all are equal before God, if they turn to Him. Your teachers are come to peach to you the Word of God; honour them and follow them. We, too, have teachers now; formerly we lived in sin, and had many wives. I see that you have gardens and houses; that is good. Work diligently for your living; the Saviour Himself, when he was on earth, wrought diligently with His hands as a carpenter. Think not that I am a Pharisee, who bind burdens on others, which I will not touch myself. I, too, labour in the sweat of my brow; but on Sundays we do not work; then we go to the church and hear the Gospel. On Monday I take up my spade again; and the bread that I thus earn tastes sweet. Sow not to the flesh; he that soweth to the flesh shall of the flesh reap corruption. Lazarus was poor, but he was rich in God; the rich man sowed to the flesh; he has no treasure in Heaven, and his soul was lost. Every tree which bringeth forth good fruit is hewn down and cast into the fire. Christ is the vine, and His Father is the husbandman; abide in Him; then we shall see each other again in Heaven."

These addresses made a deep impression on our Hottentot congregation. They said that to be thus admonished by men who were rude heathen a few years ago, reminded them of our Saviour's words—"that the first shall be last, and the last first." Our visitors were delighted to meet with a Caffre woman here, with whom they conversed in the Amakosa dialect; and her joy was still greater to hear the Saviour spoken of in her own tongue.

On the 3rd p. m., Mr. Arbauset and his company set out on their return to Cape-Town, after a cordial farewell. They expressed themselves greatly pleased with all they had seen here, and we were edified and encouraged in the work of the Lord.

On the 21st, we had a visit from Mr Stegman, minister of the Lutheran Church at Cape-Town, a very zealous promoter of the Missionary cause in South Africa. A journey of business, relative to the establishment of a new station, had brought him into our nighbourhood; but he could spend only one forenoon with us.

November 12th.—We had many visitors. Several gentlemen and ladies from India had arrived the preceeding day, amongst whom was an English clergyman. At noon, two English landowners from the neighbourhood called with their families and visiting friends, so that we had fifteen visitors at table with us. Among the latter party, was a roman Catholic priest. The number of Romanists in this country, is, on the whole, very inconsiderable. They are chiefly found at Graham's-Town, and on the eastern frontier, most Irish, especially in the army. Yet there is a Romish bishop at Cape-Town, and they are said to be active there in making proselytes.

December 2nd.—An old black, a former slave, who was lying ill of an inflammatory fever, requested the priviledge of baptism.

He had been a candidate for some time; but as he mostly lived at a cottage and garden of his own, some hours' distant from us, we did not expect to find him so well acquainted with the main doctrines of Christianity. He expressed himself in so satisfactory a manner concerning his faith in our Saviour's merits, and his desire for the forgiveness of his sins, that we could not refuse his request. He was baptised by the name of Simeon, and three days after departed to the Lord.

On the 3rd, we had an agreeable visit from Messrs. Ter, Linden, and Kolbe, Missionaries of the Rhenish Society at Worcester, one and a half day's journey from hence. We were edified and cheered by the accounts which they gave us of their labours, and both our children and adult congregation enjoyed the benefit of their exhortions.

A Hottentot belonging to our congregation enjoyed the benefit of their exhortations.

A Hottentot belonging to our congragation was bitten, while out at work, by a poisonous spider. While unloading sheaves, he felt a sudden pain in his side, and presently after perceived, that he had lost the use of his arm. On examination, a black spider, an inch long, was found under his shirt, which had bitten him twice, having left two small yellow spots of the skin. The farmer used all the applications he could think of for three hours without success, and the poor man lay rolling on the ground in agony, apparently at the point of death. We were now sent for; and the Brother who rode over, found the patient unconcious, with his eyes fixed and feet cold, but no swelling round the bites. The administration of an metic brought him to himself; and on the sixth day, chiefly by means of diaphoretics, he was perfectly restored.

Br. Koelbing, by request, held the funeral of a colonist's wife, who had died suddenly on a neighbouring estate, and, in a few days after, Br. Teutsch was sent for to bury her sister-in-law, the owner of the property. We accept such invitations gladly, on account of the excellent opportunity which they afford for addressing a word of exhortation to our white neighbours, of whom there is generally a large concourse on these occasions. In the present instance, the departed was not only a frequent attendant at our church, and on terms of friendly intercourse with us, but, during her illness, she had often requested us to visit her, and had expressed in a truly edifying manner her conviction of her sinfulness, and her entire dependence on our Saviour's merits. She was greatly pleased when the females belonging to Genadendal, at work on her estate, came and sang hymns by her bed-side.

An ignorant old heathen came with his son-in-law to keep Christmas here, and visited a brother, who reminded him, that, as his days here could not be long, it was high time to think about his soul, and directed him to the Saviour as the only helper. The

son-in-law, who is an inhabitant of the place, and an awakened man, took up the discourse, and said: "Father, we were slaves, but God has made us free, and we are at liberty to go to church. God has sent us teachers, who make us acquainted with His Word. If we will not go and hear it, it is our own fault if we are lost. Father, to be a slave of Satan, is worse than to be the slave of a man. The slavery of man ceases at death, but Satan's slavery lasts for eternity. I beg you, therefore, come and live with me at Genadendal. Here you may hear God's Word daily, and save your soul from everlasting perdition." The old man declared, that, after Christmas, he would go and fetch all that he had, and come and live with him.

The congregation at Genadendal consisted at the close of 1845, of 804 communicants; 469 baptized adults; 715 baptized children; 778 candidates for baptism, excluded, and new people.—Total, 2766; 122 more that at the end of 1844.

C. L. Teutsch. P. T. Heinrich.
C. R. Kœlbing, C. G. Sonderman,
F. W. Kuehn, P. H. Brauer.
D. W Suhl.

Extract of a Letter from Br. C. R. Kœlbing.

"Genadendal, December 17th, 1846.

"Dear Brother,

"You will be anxious to have some further information about Shiloh, and I therefore hasten to communicate to you what I know. The time of danger seems be over for the present, and we have to render thanks and praise to the Lord, for having averted the ruin and desolation which, in the sight of man, seemed inevitable.

"Br. Bonatz writes from Shiloh, November 6th, 1846:

"'Thus far the Lord has protected us by his almighty hand, and Sir Andrew Stockenstroem (formerly Lieutenant-Governor of the Eastern Province, now Commandant of the Burgher levies), was the instrument, of which He condescended to make use. It is with deep regret that we hear of his intended resignation.

"After the departure of Captain Hogg's detachment, Mr. Joseph Read, belonging to Stockenstroem's commando, a valiant officer and warm friend of ours, attacked Mapasa, with his Fingoos and Bushmen. The Tambookies fought bravely, till Mapasa was shot through the leg, and his horse killed under him; eight of his Tambookies were killed, eight horses and some cattle taken. Another engagement took place October 17th, but his people were soon discouraged, and fled. Mapasa since that time, has sent several messages by his men, asking for peace; but Stokenstroem answered, he must surrender himself as a prisoner

of war; and he is not willing to do *that*. November 1st, the commandant sent a reinforcement of 200 men from Kat River to Mr. Read, who on the 2nd, undertook another expedition towards Windvogelberg. A brisk engagement took place; twenty-eight of the enemy were killed—none of Mr. Read's people; 1500 head of cattle, 28 horses, and 800 goats were captured. Mr. Read estimates the cattle which he saw on the hills at 20,000 head, mostly cattle stolen from the colony, and a great many horses. The Caffres were numerous, but seemed to be in want of gunpowder.

"Br. Scharf writes to Br. Kuelm :—'The once numerous flocks of cattle belonging to Shiloh are ruined; but thanks be to God, He has preserved our lives and our settlement. The cattle which the enemies did not steal, died of hunger, in consequence of the continued drought. In October, the Lord sent us some rain, and now the grass sprouts, the trees promise a good crop, and the fields a good harvest, if the Lord gives His blessing. This is the more to be desired and prayed for, as provisions are exceedingly dear, all communication with the colony being entirely stopped, or greatly hindered.

"'The parents of my two pupils at Shiloh lost nearly all their cattle, that is, their property, and a brother of the younger one was stabbed with assagays by the enemy on this occasion, and killed.

"'The war now seems concluded; at least there has been no fighting for several weeks. The Caffres desire peace, and some of the chiefs have surrendered themselves as prisoners of war; others have not yet submitted to the required conditions, viz. surrender of all their guns, the restoration of the stolen cattle, and the resignation of their authority as chiefs; for the land as far as the Kee River will in future be subject to English law. It seems that *Shiloh* will be included in British Caffraria. The conditions seem hard, but they are absolutely necessary, or there will be no guarrantee for the continuance of any peace.'

"Our congregation at Genadendal is in a tranquil state. The wives are, of course, very desirous to have their husbands back again, and the parents to see their children return; but they express their thankfulness, that the Lord has hitherto so wonderfully protected them in all dangers. The time of trial seems to exert a beneficial influence on their spiritual state. We experience the truth of what St. Paul says, Rom. v. 4, 5: 'Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. You will find more particulars, and some edifying obituaries in the Diary which I hope to forward next month.

"I had forgotten to mention in my last, that Cornelia Baatge (who accompanied Sr. Meyer to England in 1845), died on the 12th of October of consumption. She had been in a lingering state ever since her return. She always spoke with much grati-

tude of the kindness received from our Brethren and Sisters in London during her stay there, but still more did her heart overflow with thankfulness towards her Redeemer. She conversed with all who visited her, of His love and mercy to poor sinners, and especially of what He had done for her. Her conversations were truly edifying, and I trust awakening to many of our people.

"At Groeneckloof many of the inhabitants have suffered from indisposition, but they are now well. Maria Gysin was so seriously ill, that her parents thought they would have to part with this dear child; but it pleased God to restore her, which has filled their hearts with joy and thanksgiving. Sr. Christeusen paid us a visit of some weeks for the benefit of her health, but returned to Groeneckloof, November 28th, accompanied by Br. and Sr. Teutsch. Br. Teutsch proceeded to Cape-Town with Br. Gysin. The former writes,—'December 5th, we went over to Robben Island, and found Br. and Sr. Lehman in good health. On the 6th (Sunday), I preached in Dutch; Br. Gysin afterwards in English. In the afternoon, two adults were baptized, and in the evening, we partook of the Lord's Supper with the communicant members. Our hearts were refreshed by the blessing which the Lord was pleased to pour out on this day upon the congregation of poor patients. On Monday morning, a boat came to fetch us, but the weather proved so boisterous, that we could not return before Wednesday.

"You are aware, that Br. Lehman is going to Enon, and that Br. Schopman is appointed to care for the leapers in Robben Island. Of Enon we heard lately by a letter of Br. Kinghardt, of Nov. 15th. He writes, 'We are just returned from a short walk, which we took to see our Witte river flowing. It began to flow higher up some weeks ago, and it will be yet a week, in all probability, before it reaches Enon, there being so many windings in its course, and so many pools to be filled. We cannot be thankful enough to the Lord, that He sends us water to irrigate the gardens, for without irrigation nothing will grow. Our people are preparing their gardens, and our household vegetables and Indian corn are planted. Even for drinking, we are most thankful for this necessary supply, our stock of water from a large pool in the bed of the river having become very unwholesome.'

"Our men still receive rations from Government, and go out on patrol, but no Caffre is now to be seen in this neighbourhood.

"At Clarkson, our Brethren and Sisters are well. Br. W. Nauhaus is studying the Caffre language very assidiously.

"In Elim all are tolerably well. The harvest occupies all hands at present; and as more than 300 of our men are in Caffraria, children have to be employed in their stead. I had, therefore, last week, instead of 180, only 20 in the boys' school; and at a funeral which took place yesterday, the chapel-servants had

great trouble to bring together six men, able to carry the bier into the burial ground. There was much fear that the harvest would suffer from *rust*, but in our district, it is good in many places, and in others tolerable; the corn, which is now sold for double what it was last year, will, I trust, become cheaper—a great blessing, especially for the poor.

"The progress of our Training School is satisfactory, but we have this year no opportunity of finding employment for a teacher. All the Missionaries here are well."

From Br. F. Klinghardt.

Enon, Jan. 17th, 1847.

"Dear Brother,

"I have now been above a year at Enon—a period which has proved none of the lightest to a novice in the Missionary work; for, during the troubles of war, and our consequent flight to Uitenhage, we have made not a few painful experiences. Our faith has indeed been often exposed to severe trials: yet the Lord has mercifully helped us, and we are once more permitted to serve Him in this place. Since the middle of August last, we have suffered no disturbance, though peace is far from being completely restored. Our more able-bodied men are still under arms, and in the receipt of rations from Government, though their active services have not been of late required.

"Br. and Sr. Schopman left Enon in the middle of December, pursuant to their call to Robben Island; and we have now the privilege to enjoy the services of Br. and Sr. Nauhaus, of Clarkson, previous to the arrival with us of Br. and Sr. Lehman. Since the month of October, we have been blessed with a very fruitful season,—heavy rains having fallen, and caused the Witte river, which had been dry for more than a year, to flow briskly. Of grass there is now abundance; and there is the best prospect of an abundant harvest."

From a Letter of Br. A. Bonatz to the Mission-Board.

"Jan. 13th, 1847.

"The war is still unhappily protracted. Mapasa, though wounded and defeated in several actions, refuses to surrender himself prisoner; and other Caffre chieftains continue their hostilities against the colony. The effects of this prolonged warfare are very mournful. In October, a real famine began to prevail, especially among the Fingoos and Tambookies, who had lost the great-

er portion of the cattle, on which they depend for subsistence. We did all we could to mitigate the pressure of this visitation, but our own supplies were soon exhausted. The prevailing need was in some measure relieved by the allowance of rations to those of our people who are still considered to be in the service of the Government. We are glad to be able to give our Tambookies the testimony, that even those of their number who are still in a state of heathenism, and scarcely know why they have settled near us, have, to our surprise, behaved in the most peaceable manner. The weather having been of late very favourable to vegetation, we hope that our people will obtain a sufficient return from their fields to enable them to support their families. I grieve to add, that disease has followed in the train of war and famine, and that many deaths have taken place from typhus fever and dysentery, which have been very rife in these parts, especially among the troops stationed at Shiloh. Nor have the members of our Mission-family altogether escaped attacks of the latter complaint, though they have been happily but slight. The infant son of Br. and Sr. Scharf, born in the midst of the troubles of war, has been, however, called home by the Friend of children. Notwithstanding the trials and sufferings which have marked its progress, we would close the year with feelings of the deepest thankfulness to the Lord for the goodness and protecting care vouchsafed to ourselves and our flock. It is owing to His mercy alone, that Shiloh still exists as a Missionary station,—the only one in the whole district which has been visited by the scourge of war."

From Br. Jos. Lehman to the same.

"Robben Island, Jan. 11th, 1847.

"The Christmas and new year's services were celebrated by our poor suffering flock with evident blessing: the meetings were diligently frequented, and great stillness and attention prevailed. All the patients belonging to the Hospital at Cape-Town have been removed hither, so that we have at present 180 individuals under our care. Among these, are sixty persons who are suffering from mental disorders. We commend the work on which we have been for some years cheerfully and blessedly engaged, and which we are about to relinquish for another sphere of service, to the especial remembrance and intercession of our Brethren and friends."

III. WEST INDIES.

The publication of the subjoined letters of the Brethren Herman and Mallalieu may be deemed by some of our readers, coming at this time as being rather a work of supererogation. It is certainly true, that many of our Brethren in the various congregations, have had the greater pleasure of hearing the interesting verbal accounts of their journey of visitation from these Brethren themselves, during their recent visit in this country; still we have thought that a republication of these letters, taken from the Periodical accounts, would not be altogether unintcresting to a large number of our subscribers, as many very interesting and encouraging particulars relative to the present state of the Missions in the West Indies are therein contained.

From the tone of these letters, and more especially from personal communications with these Brethren, it appears evident, that the Missions in the West India Islands have made a very favourable impression on their minds; and it is highly encouraging to all friends of the work of christianization, that the extensive and long continued labours of our Brethren in this part of the Missionary field are, on the whole, going on prosperously. It appears that the present state and condition of our congregations there, justify the hope, that, at no very distant day, the christianized negroes of the West Indies, will be able to support by their own means, and supply from their own number, ministers of the Gospel and teachers of Christ's blessed Religion. The opening of the Training Institution at *CedarHall*, in *Antigua*, which took place on the 22nd of April, is an important step towards the accomplishment of this most desirable event, and we trust that all our Brethren and Christian friends will join us in the sincere prayer, that the Lord may so prosper this institution, that many a faithful servant of his cause may there be trained, so that the day may be hastened when the Missionary means and labour now employed in the West India islands can be transferred to other lands, and to other nations, among whom the Gospel call of salvation through a crucified Redeemer has not yet been sounded.

The present Editor of the Missionary Intelligencer would also embrace this occasion to beg, *most earnestly*, the Brethren in our various Congregations, and more especially our Missionaries wheresoever they are labouring, who may chance to peruse these

lines, to favour him in a *direct* manner with communications concerning their labours and the state of their different stations, so that he may thereby be enabled to lay interesting matter before the readers of this periodical, and not be *forced* to depend altogether upon indirect information, which necessarily causes the accounts to be of no very recent date, as is the case in the present instance.

JAMAICA.

Extract of a Letter from Br. J. G. Herman.

"Bethany, Jan. 25th, 1847.

"Dear Brother,

"I have great pleasure in addressing you from this place, where we commenced our official visits on Friday, the 22nd, and spent a very happy Sunday yesterday, in the numerous congregations assembled from their scattered habitations on the side of the mountainride, or in the valleys; some at a distance of ten miles and more. The spacious church was crowded, there being about 1000 assembled, so that every seat (there being no galleries) was occupied. The long ranks of men and women, all decently clad, seated on benches without backs, yet all very attentive, and behaving with the utmost order and decorum, afforded a most edifying sight. By means of a seraphine, on which Sr. Buchner, who is proficient in music, and who has succeeded in teaching the people a great variety of our tunes, accompanies the singing, the psalmody is well sustained, and I could almost fancy myself at home, if an organ had been substituted for the seraphine, which is, after all, a very imperfect instrument. Previous to the commencement of the public services, we looked into the Sunday-school, likewise held in the chapel, the school-room not being large enough. There we found adults and children engaged in learning to read the Bible, committing Scripture texts and hymns to memory. The teachers of the day-school, under the superintendence of Br. Buchner, aided by several monitors, conduct the school.

"About eleven o'clock, the congregation having assembled from far and near, hill and valley, service commenced. Br. Buchner prayed the Litany, and delivered a very suitable and impressive sermon on the words: 'Labour not for the meat that perisheth,' &c. In the two subsequent meetings, both Br. Mallalieu and myself had an opportunity of addressing the congregation, partly on the doctrinal text for the day, and partly in reference to a lately formed Missionary association in this place. Our hearts felt warmed towards these dear-bought souls, belonging to a race formerly so destitute and forlorn, but now, not only brought under the sound of the blessed Gospel of Christ, but comprehending many whose countenance and deportment, as well as their expressions testify to their having experienced that new birth by which they

have been transformed from children of darkness into happy children of God. Of this we had pleasing proofs in a Missionary prayer-meeting, in which one of the helpers offered up a fervent and suitable prayer, as likewise when holding, at the close of the services, a private meeting with the national helpers, in reference to their appointment, and the duties of their important office in the congregation.

"I assure you, that there are among them both Brethren and Sisters who not only know in whom they believe, but who are able to express themselves (although their language is somewhat peculiar) very properly, and with much feeling and soundness of faith, on the leading truths of the Gospel. Their love to the Saviour and to the Brethren was also edifying. We had previously enjoyed similar satisfaction in our visit to Barbadoes, and especially in Tobago, in which latter Island, a better opportunity for it was afforded.

"This congregation now numbers upwards of 1100 souls, including children; many of whom we hope and trust will, in time, become shining lights among their countrymen here and elsewhere.

"The road from Fairfield to this place, through the Mayday Hills, is, in part, very rough, until you come into the high road to Kingston, where travelling is not bad. From a distance of eight or ten miles on the opposite ride, before crossing the valley, you can discern the church and dwelling-house at Bethany, erected by the late Br. Scholefield, perched like an eyrie on the side of this elevated mountain amidst crags and high cliffs, overgrown by an indiscribable richness of vegetation, both the large tree with its innumerable parasitical plants and flowers, and the more humble, but not less wonderful, variety of shrubs and herbs of smaller growth. Bethany stands here truly as a city set on a hill, the Lord having graciously caused it to become a light to many a soul. From our windows, we can discern on the very top of the opposite ridge, at the distance of about nine miles, the church of Nazareth, the station of Br. and Sr. Feurig; and which, in the course of our visits to the different congregations, which will probably not occupy less than two months, we shall, of course, also have the pleasure to see. That it has pleased our Saviour to grant both to Br. Mallallieu and myself health sufficient for the prosecution of our work, it is a subject of daily thankfulness, and encourages us to hope and trust for a continuance of this great blessing. Indeed we look forward with confidence to the time, when we shall be able on our return to give our Brethren and Sisters more detailed accounts of what we have seen and heard, during our arduous, but, in many respects, most pleasant labours in this part of the world.

"This morning, Br. Mallallieu rode with Br. Buehner to visit the school at *Ebenezer*—a distance of about four or five miles.—It is well kept, and well attended. The school here we shall look

at when they return. My experience on horseback has not been very satisfactory, so that only in case of utmost need, shall I be willing to adopt that mode of travelling, preferring, if it can be had, even the jolting over rough mountain roads in rieketty vehicles, perhaps suited to these roads, but which, from repeated repairs and age, are the most shabby looking of that name I have ever seen. Leaving Fairfield with Br. Pfeiffer in the one belonging to New Fulneck, which had been pressed into our service for our journey from Spanish Town, it broke; and the one belonging to Fairfield was substituted, which brought us safe hither, after having exchanged the Fairfield horse, which broke down on coming up this hill, for the Bethany one which Br. Buehner had sent to meet us. The Fulneck steed was forthwith despatched to its home, to be brought in a fit state for our conveyance from Fulneck to Beaufort in process of time.

"We had an interview with Sir Charles Grey at Spanish Town on the 18th inst., Br. Pfeifer being also with us. He expressed himself with kind feelings towards our Mission, and promised us his countenance, though the Legislature are at present on the retrenching system. We may, therefore, hope to get something for school-purposes."

"New Fulneck, February 1st.

"Thus far the Lord has graciously helped us. Three days we spent with Br. Kiergaard and the dear people at New-Eden, among whom he is labouring with affectionate zeal and energy.—The walls of the new church are finished; the carpenters' work will be forthwith commenced; timber for the roof and floor is in readiness; shingles, windows, &c., all ready, and carefully stored for use. We found the old church far too small, at a meeting on the 27th of January in the evening, which is attended by most of the congregation. Having arrived in safety on the 29th ult., we spent yesterday very happily with our Brethren and Sisters of this congregation. The services were very numerously attended. The children attending the Sunday-school, about 250 in number, had a meeting. We also met the helper Brethren and Sisters.—Upon the whole, we found more cause for thankfulness than sorrow; for the Lord has done and is doing much for this people.—To-day, Br. Mallalieu visits *Springfield* with Br. L. Thæler. The church there is finished, excepting the inside work; and it appears most desirable that Springfield should, at no distant time, become a station by itself. The people in the nighbourhood belong mostly either to New-Felneck or New-Carmel; no other place of worship is near—the nearest being a Roman Catholic station, about five miles distant. At present, one of the Brethren at this place goes to preach there every other week in the schoolhouse, which might easily be adapted for the residence of a Missionary. What has been done at that place hitherto, has been done by the exertion of the Springfield people and our congrega-

tions throughout the Island; and by forming a separate congregation at Springfield of the people now belonging to New-Fulneck and New-Carmel, no additional expense for the support of the station need probably be incurred, as there would then be no need for two couples at this place. But some outlay would be required for fitting up the dwelling-house. The clearing of the land (ten acres) for pasturage, &c., I have no doubt, the people would cheerfully undertake. We shall take this matter into consideration at the next conference. Brother and Sister Davies appear to have laboured here with faithfulness and success, and both of them are held in very affectionate remembrance by the Brethren and Sisters."

From Br. W. Mallalieu.

"Irwin-Hill, 15th Feb., 1847.

Dear Brother,

"Br. Herman having informed you of my visit to Springfield, I will only add the remark, that we have requested the Brn. L. Thaler and Spence to examine what is necessary to be done for the completion of the church, and also for the establishment of a station there, so that they may be able to answer any inquiries that may be made at the Fairfield conference next month, when the subject must be fully considered, and the opinion of the Brethren here obtained, with a view to the matter being laid before our Mission-Board for decision.

"I think Br. Herman told you how we found things at New-Eden. The congregation there seems to be more of a primitive cast than some others we have seen. The old chapel was crowded with attentive hearers, though it was a week-day evening. The walls of the new church are up, but it will require a year before it is finished; so slow are they here with everything connected with building.

"We spent Sunday the 31st ult., at New-Fulneck, where the congregation is of a character different to that of New-Eden. In the latter place, they are chiefly employed as labourers on estates with some few settlers; whereas, in the former, the majority are independent settlers, a few only being occupied on the plantations. The church was very well attended, as also the Sunday-school. The Mission-premises at Fulneck are at the top of a hill, the latter part of the ascent to which is very steep. The church, school and Mission-house form three sides of a square, part of the fourth being a long shed built by the people for the accommodation of their horses, when they attend church on Sunday. Ninety-four saddle-horses and mules were counted the Sunday we spent there, either in the shed just mentioned, or under the shade of a large fustic-tree, near our corner of the square, which made the place

quite lively. Horse-keeping is no criterion of wealth; for many keep them on the properties on which they are settled, and make them shift for themselves on the road-sides, and in the uncleared bush on the mountain slopes.

"From New-Fulneck Br. Herman proceeded with Br. L. Thaler in a vehicle, while I rode on horseback to *New-Hope*, taking the lower road, along the plain of St. Elizabeth's, from near Lacovia, past the rectory, and at no great distance from the sea-side to Parker's Bay. On the road, we met the Rev. Dr. Williams, who inquired very kindly after you, and begged his respects. Rain having fallen the day before, the sandy road was heavy, and though we started by 6 a. m., we had two or three hours of very hot sun, and were glad to shelter ourselves with Br. Kieldson. The situation of New-Hope is pleasant, within a few yards of the sea, at Parker's Bay, but is very hot, and not considered healthy. The land, you know, was given by our kind friend Mr. Scott, from Culloden-estate. The house is a convenient, well-built dwelling; but the church, though large enough, is Spanish walled, and is giving way on one side.

"We intended to leave New-Hope on Friday, but the late arrival of the packet detained us till Saturday, Feb. 5th, when Br. L. Thaler, who had remained with his gig, drove Br. Herman to New Carmel in about two hours, while I rode with Br. Kieldson.

"We reached NEW-CARMEL a little before noon, and at two p. m. were called upon to attend a love-feast, which Br. Heath had arranged to be held with a Missionary Society, established there about two years ago. There was a goodly attendance, and much cheerful willingness manifested. Their contributions in the year were upwards of £40. The Periodical Accounts, just arrived, afforded interesting matter for communication. There we saw Arch. Monteith, a fine coal-black man, full of life and zeal. He offered up a very fervant prayer at the close of the meeting. After attending the Sunday-school in the morning, Br. Herman felt so unwell, as to be disabled from coming out again; but we were all glad that the attack passed off, so that he could leave without danger on Tuesday. The congregation at New-Carmal is little short of 2000; and though some would be drafted to Springfield, if that place became a station, the present church would, I fear, continue too small. The Sunday-school is large; and, in order to leave room at church, the boys and girls remain in the school-room during the preaching on alternate Sundays. There is a tolerable organ, played by Sr. Blandford, who seems at home, and very useful, particularly now, when Sr. Heath is somewhat ailing. Br. E. Reinke preached, Br. Heath kept the candidates' meeting, and I did my best to make up for Br. Herman's absence, by addressing the members of the congregation. Among others, we saw blind Oecelia and her mother, who still keeps a small school at Cool Retreat.

"Mr. Stone, a gentleman near New-Carmel, having kindly offered his conveyance to Beaufort, Br. Herman availed himself of it, while I rode with E. Reinke by way of the Big-woods, to visit Chantilly School, calling on the way at the Lennox Sugar Works. *Beaufort* is well situated near the top of the hill, on the opposite side of which begins the descent to the sea on the north of the island.

"We saw the congregation on Wednesday morning at a meeting which was very well attended. Br. Friebele having introduced us to the congregation, we managed to have some intercourse with them, both in the chapel and after the service. As usual, we were much pleased with the helpers, who seem, indeed, invaluable assistants to the Missionaries. Br. F., who is fond of a garden, has the premises in very neat order.

"As Br. Elliott was there to fetch us hither, I drove with him the twenty-six miles, on Thursday the 11th, leaving Br. Herman to come on Friday in a carriage which a Mr. Hudson had promised. The road leads through Chester Castle, Montpelier, and other estates, to near Montego Bay, where it branches off to the right to Irwin.

"The country on this side of the mountains is much better cultivated than on the other—less wood and bush. On the Friday morning, we called on some people at Montego Bay, and, on our return, found Br. Herman and Br. Friebele, who had been obliged to come, after all, in the New-Carmel gig, as the spring of Mr. Hudson's chaise turned out to be broken on examination previous to leaving. They had a fatiguing, hot drive. The next day, Br. E. and myself rode to see the people on Irwin and Kirkpatrick-hall estates, being prevented by the heavy rain getting as far as Tryall, all three the estates of Thos. Kirkp. Hall, Esq. Br. Elliott preached on the Sunday (yesterday), after which we had our usual meeting with the congregation, followed by one with the helpers. This was rendered particularly interesting and lively, by the grateful testimony delivered with much fervor by one of the helpers, to the liberality and kindness of his former master, Mr. Hall, whose carefulness for the best interests of his people he described, by enumerating the steps by which, from the first bringing of the Brethren to Irwin Estate, to the final establishment of the place at Irwin-Hill, he had sought their welfare. All the other helpers echoed these sentiments; and I cannot but think, that Mr. Hall would have experienced delight nearly allied to that of Heaven, if he could have heard from the lips of his former slaves such expressions of grateful love."

From Br. J. G. Herman.

"Bethabara, March 4th, 1847.

"Dear Brother,

"My last, of February 5th, to you, I despatched from New-

Hope. Since that date we have been going to and fro in this island, until by the goodness of our Saviour, we have been safely brought thus far, and are now under the care of Br. and Sr. Spence, and Sr. Oates, all of whom, with their three little girls, are in good health; as, I am happy to add, we are also. Indeed, with few exceptions, we have suffered but slight inconvenience in this island from tropical heat, our stations being principally in the more elevated mountain districts; this morning, for instance, Fahrenheit's thermometer rose no higher than seventy degrees, though it will be about seventy-six in the middle of the day.

"Thus far, the observations we have been able to make of our congregations, both here and in the islands visited before, have convinced us, that the time is not yet come, nor perhaps very near, when they can be considered as capable of maintaining themselves, either in spiritual or temporal things. There are in all of them very many who know our Saviour, and love Him too, with all their hearts; and especially among the helpers, we have met, for the most part, with Brethren and Sisters of the right stamp as regards heart and life, and even some of a certain degree of mental culture; nevertheless most of them are elderly persons, who, during the time of slavery—the time for growth—became almost unfit for acquiring much knowledge, after being left in a great measure to themselves by the results of emancipation. Jamaica is proverbially the place for learning the lesson of patience, and I think the rule applicable in a small degree to our expectations, or hopes, of the progress of our people here as members of Christian society, in the generally received sense of the term. It is, however, great gain, to have brought even the elder generation so far, that in the main concern—the salvation of their souls—they are not ignorant, but give evidence of a change of heart by a godly life. But the rising generation must be looked to for higher attainments, in those things which civilized life are considered essential to respectable Christian character. I consider the result of the present effort to combine Christian education with school instruction, as calculated to decide not only the future prosperity of our own and every other Mission, but involving the well-being or misery, if not even the destruction, of the existing state of Society here. The numerical strength of the coloured population is on the increase, and unless their religious and moral improvement keeps pretty even pace with their advance in numbers, what will be the consequence? It is thought by some, that, at present, instead of advancing, a large portion of this class are receding; and unless this state of things can be altered, the consequence must be fearful in more than one point of view. In their outward circumstances, many are worse off than in the first years after emancipation.—Wages in general are lower; inclination to labour is not great; the produce raised by those who cultivate their own or rented pieces of ground, not abundant. In the mountainous districts, some

raise little coffee on their own piece of land, but a few years of cultivation exhaust the soil, and no means have yet been discovered for restoring fertility to it, for coffee is said to require virgin soil. May the Lord grant wisdom to the law-makers, and much grace and faithfulness to ministers and pastors, and especially to schoolmasters, to provide in time against evils anticipated on no slight grounds. But these are subjects to which your attention has no doubt been directed before; to me, who now see and hear much of these things, they are comparatively new, and do not fail to make a lively impression on my mind. I pray to the Lord, Himself to point out the way and the means to our dear Missionaries, for the direction of their most strenuous efforts for averting, as far as in them lies, evils of such magnitude.

"I am happy to inform you that we have got another £35 for the Training School at Fairfield. We left Bethabara between five and six, a. m., and rode as far as Fairfield to breakfast, Brother Spence accompanying us. Thence we were transported hither by Br. Pfeiffer, the twenty-seven year old horse, Hazard, an old but faithful pensioner, being pressed into extra service to drag me and Br. P. in one of their crazy chaises over the most hilly and rugged roads imaginable; the consequence of which was, that good Br. P. had to walk and lead the horse, nearly half the journey, myself experimenting a little that way on steep or precipicious places of the roads. This was, however, no bad preparation for yesterday's exploits. The church at *Nazareth*, about two miles distant from the Mission-house at Maidstone, lies on the summit of the opposite ridge; a deep and rocky valley has to be crossed, and the sides of both ridges are rough and exceedingly steep. It took me and Br. Feurig nearly an hour's fatiguing walking to accomplish it; the rest went on horseback, which I could not venture again; and about half-past four, the meeting being over, we walked home again, rather tired.

"I baptized three children, one of whom I had reluctantly to baptize by the name of 'Billy,' my remonstrance being silenced by the assertion of my worthy colleague, that it was by no means unusual in England to christian by names of such construction as Betsy, Nancy, &c. To such authority I had, of course, to yield, though I must confess somewhat against the grain. Among others, I baptized Br. Feurig's little son, born February 11th. Br. and Sr. Renkewitz have a little danghter, born on the 4th instant.—Both mother and babe are doing well.

From Br. W. Mallalieu.

"Fairfield, March 22nd, 1847,

"Dear Brother,

"Br. Herman has, I believe, given you an account of our visit

to Maidstone, and our Sunday spent at Nazareth. The chapel at the latter place is only accessible by an uneven road across a deep gully, the sides of which are so steep as to be rather unsafe after rain for the horses' feet. The distance is too great to be gone on foot by the sisters, and even for a brother, it is very fatiguing to take such a walk twice, and to hold public services, and two, and sometimes three, meetings in the intervals. In the rainy season, the travellers are frequently drenched with rain, yet notwithstanding these inconveniences, Br. and Sr. Feurig and their children, now three in number, attend every Sunday. The removal of the chapel to a very suitable situation, near Maidstone —would be a very great good. Besides obviating the inconveniences detailed above, the better serving of the congregation would be secured; for though Br. and Sr. F. do everything in their power to lessen the evil, it still remains a very great one. The chapel was well attended. Br. F. preached with much spirit and life, and was well understood by the people, who seemed very attentive. After that, Br. Herman baptized Br. Feurig's little boy, with three Negro children. By the bye, the black people do not like to be called Negroes, but preferably, coloured or black. We had an opportunity of seeing the people here, who present some strong features of character, both bad and good. Several of them owe money for land purchased from Br. Zorn, being part of the Maidstone estate, which you may remember he bought for the purpose of accommodating settlers, after the building of the chapel at Nazareth had been begun, but not finished.

Br. Buchner came over from Bethany to meet us. On Wednesday we left Maidstone for Fairfield, calling at Huntly on the way, where we breakfeasted with M. and Mrs. Tomlinson, who are very good friends of the Brethren, and constant attendants at Fairfield on Sundays. The remainder of the week was taken up with examination into particulars connected with the Fairfield Station. We devoted Thursday to the Day and Normal Training Schools, and were much pleased. According to the accounts of our Brethren, the Day School has very much improved under Br. Cook's superintendence; the number attending (now about eighty) has doubled since he came. They read and write very well, and answer questions in the Scriptures, and in geography and grammar, better than we expected. The different classes were called up and examined by the boys of the Normal School, who act as monitors in the Day-School. We were particularly pleased with the examination by a Normal scholar of a class that had been reading the 53d chapter of Isaiah. Br. A. Reinke's questioning of the Normal scholars in their own school-room was very interesting indeed, and shewed that great pains must have been taken by the teacher, and that the pupils had been industrious. There were twelve boys of different ages, from fourteen to eighteen, who seemed very intent in improving themselves. Br. Reinke having

furnished us with a report of the present state of the school, which you will of course see, I need not give you any more information here. We were very much pleased with his manner of treating the boys—which does much credit both to heart and head—and regretted the apparent necessity for his leaving them, at least for a time, to accompany Br. Pfeiffer on his expedition to the Mosquito shore.

"Previous to the General Conference, which was held from the 16th to the 18th instant, we had a preliminary meeting with the Brethren Pfeiffer, Ricksecker, and Spence, for the purpose of discussing the various subjects to be treated of at the Conference and particularly to mention the introduction of the Helpers' Conference, which was determined on by the elders of our Church in Germany. On discussing the subject of the proposed exploratory visit to the Mosquito Shore, Br. Pfeiffer was immediately willing to undertake it. It was thought Br. A. Reinke could be best spared to accompany him. He accepted the appointment with pleasure, having previously had a presentiment that this would be required of him. So far, therefore, this seems to have had the Lord's approbation. The Brethren will proceed as soon as they can. We hope it may be practicable to go by steamers from Jamaica to St. Juan de Nicaragua, and thence by some opportunity to Bluefields.

"The Brethren Pfeiffer, Spence, Renkewitz, and Buchner, were nominated members of the Helpers' Conference, under the presidency of Br. Pfeiffer, with the understanding that Br. Renkewitz shall take it after his departure for Mosquitia.

"The Conference at Fairfield was attended by all the Brethren and Sisters three days, being held in the chapel. The reading of the congregation occurrences and members, and of the statements for the year 1846, afforded an opportunity for discussing the affairs of each Station, and afterwards the subjects of general interest were disposed of. The discussions were unreserved, and calculated to give a favourable impression of the way in which the Conferences are conducted, and of the brotherly spirit which actuates the members. The subject of changes in the different Stations was brought forward by Br. Heath, who presented a certificate from the doctor, that his wife's health required either a voyage, or a change to a drier and cooler atmosphere. A variety of changes were in consequence determined upon.

"One circumstance added interest to the Conference, viz., the appointment on trial of Br. Alfred Kinp, a native assistant, of about twenty-eight years of age, to be teacher at New Fulneck, to be employed as assistant in preaching, and to be an inmate of the Mission-family, with a view to his being introduced into regular Mission-service, if the trial should warrant such a step. He wrote a letter offering himself for service, and giving an account of his previous life, which was couched in language displaying a

truly brotherly spirit. May the Lord grant a blessing to this measure! His father was a Planter of consideration, reduced by circumstances, and no longer living; the son was educated at Hackney, in England, at a boarding-school.

"KINGSTON, March 25th, 1847.

"Having time to add a line, I can tell you of our safe arrival at this place. We left Fairfield on Tuesday very early in the morning sufficiently so, to obtain a glimpse of some of the magnificent constellations of this hemisphere, the beauty of which is greatly increased by the clearness of the atmosphere. We reached Spanish-Town about seven in the evening. The next day, I had an opportunity of attending part of a session of the House of Assembly, whose forms and usages have considerable similarity to those of the Parliament at Westminster. On our arrival at Kingston, we ascertained that, on the steamer reaching St. Juan de Nicaragua, there is a schooner which meets it from Bluefields; this, we hope, will afford the Brethren Pfeiffer and Reinke the means of ready access to the Mosquitoe shore.

ANTIGUA.

From Br. J. G. Herman.

"ST. JOHN'S, ANTIGUA, April 9th, 1847.

"DEAR BROTHER,

"The extreme press of business compells me at this time to be quite short. We had a good passage from Kingston to St. Thomas, calling on the way at Jacmel and St. Juan de Portorico, nothing remarkable occurring. Were we not bound to the work, I believe both would most gladly have remained on board the Thames, and made a short turn of it homeward. In St. Thomas, we staid from Monday to Thursday. I had the favour to hold a meeting. We paid hasty visits at Niesky and New Herrnhut, and found our Brethren and Sisters at both places well.

"From St. Thomas, we brought a little coloured boy, eight years old, Alexander Perito, as a pupil for the new institution. He is the firstling, and a very nice little fellow he is. We took him to Cedar-Hall on the 5th inst. Br. and Sr. Hamilton already inhabit the new, well-adapted building. On the 23nd, it is intended solemnly to dedicate it. Br. Wullschlegel has accepted of his call in Br. Pfeiffer's place. May the Lord grant him wisdom and grace for the discharge of the duties of his office! Arriving here late on Saturday evening, we were unable to attend the early meeting on Easter Sunday, but were in time for public service, at which Br. Harvey delivered a powerful discourse: the church

was quite full. On Tuesday last, we had both Mission and Helpers' Conference. The chapel and school at Green-bay are to be taken in hand again. Br. Harvey pledges himself to raise the needful by subscription—not a penny is to come upon the Mission-fund. He justly says, people will not give till they see that we are going on. More of our people are living at Green-bay than at Five Islands, as the catalogue proves; and the Green-bay parents will not send their children to spring-gardens' school, for various reasons. We must, therefore, have a school there; and as land was given for it, and £100 granted by Government, we are on every account bound to go on. On the 6th and 7th I was not well; but on the 7th, we rode to Newfield, where the air is very much better than here—where it is both oppressive and bad, from the vicinity of our own and the church burial-ground. I returned a good deal better this morning. To-morrow we proceed to Gracefield, to supply Br. Millar's place on Sunday. This Brother will sail about the 25th instant.

"Our time will be short here, for the amount of work to be done; but with God nothing is impossible—He can give the power."

"St. John's, April 26th.

"One of the interesting events during our stay in this island has been the solemn dedication of our Training-school at, or rather near, Cedar Hall, on the 22nd instant. All the Missionaries were present. Br. Harvey made a truly appropriate address on the occasion; and I commended the institution in prayer to the further guidance and protection of our Saviour. The little Alexander Perito from St. Thomas, the firstling, was also present. Br. H., among other interesting remarks, declared, 'I love the Danish Island Mission;' having three good reasons for it: first, because this Mission was begun by Br. and Sr. Isles from the Danish Islands; secondly, because Br. Hamilton came to them from the Danish Islands; and, thirdly, that the very first pupil came from thence; and he might have added, that the first official impulse to this undertaking was given by the Helpers' Conference in the Danish Islands. Well, those same Danish Islands we hope to reach about the middle of May.

"We have called upon Governor Higginson; he is a friend to our Mission, and declared, amongst other kind expressions, that he believed the success of the orderly emancipation in 1834 to be mainly attributable to its influence. Certainly our congregations here are, in many respects, a-head of some others which we have seen; and their affairs are well regulated.

"The school at Cedar-Hall is a good school; there are some very promising boys there; but unfortunately too old for our plan at the institution.

"Br. Pfeiffer wrote to me on the 5th of April, that he would leave Fairfield on the 12th. Br. Wullschlegel, who was ordain-

ed a presbyter yesterday evening, will probably sail for Jamaica early in June. We intend leaving here to-morrow, or the day after, for St. Kitts, in an American schooner."

From Br. Bennet Harvey.

"St. John's, March 27, 1847.

"Dear Brother,

"The occasion of my addressing you at this time is remarkable, and indeed unprecedented in the annals of this Mission. For a space of more than ninety years past, the tide of Christian charity has been flowing from the Churches in Europe and America, as waters of the sanctuary, to irrigate and fertilize this thirsty land, until the moral desert has become a fruitful field; and although there are 'miry and marshy places which are not healed,' yet have these waters shewn their life-giving and healing power better than Abana, or Pharpar, or Jordan—have given life to many things; and the tree of life planted on its banks, marking its course to the world around, has richly yielded its fruit for meat, and its leaf for medicine. Many labourers have also come forth, from standing in the market-places at home, and laboured in this vineyard, until the wilderness has been glad for them, and the desert has in many places rejoiced and blossomed as the rose.

"Now the time has come, that fruits, the fruits of righteousness, have to be returned from this vineyard,—fruits meet for them by whom it has so long been dressed; and well may the churches at home, whose messengers we are, now look for suitable returns from fields on which they have sacrificed so much money, and so much human life. In this heaven-born cause, the Churches of Ireland have furnished their share of men and means, of Missionaries and money, by which this Mission has long been made to partake of their spiritual things; and verily their debtors we are: and now that occasion requires it of us, it is our duty also to minister to them in carnal things. Their abundance, and in many instances their poverty, abounding unto the riches of their liberality, has been a supply for our want; and now our abundance must be a supply for their want; and indeed it has pleased our people well to make a contribution for their poor Brethren and Sisters in Ireland, who have rejoiced in our weal and have sought our best interests: and we must now sympathise in their woe, and seek their comfort under the existing distress. And therefore I address you on the present occasion, praying you to take upon you the fellowship of this ministering to our little household of faith: for although we hope shortly to have our Barnabas and Saul among us here, by whom we would have been well pleased to forward this contribution, the necessity of the case is too urgent to admit of delay; and we hasten to execute the trust which, by the liberality

and forwardness our people has laid upon us We would not detain in our hands, nor neglect the earliest and speediest opportunity to forward, with safety, a contribution of which many of our poor people in Ireland must daily feel the want; and therefore, by the first mail-steamer I send you the inclosed check for £144 sterling, as the result of an appeal made in our Churches here on Sunday the 14th instant, and since followed by many droppings, for distribution in the present distress in Ireland.

"As being one with the people of our charge, I have had the happiness of experiencing, on the present occasion of their Christian liberality, that it is more blessed to give than receive. In former years, I have many times pleaded, in England and Ireland, the cause of our Missions abroad, for the supply of their spiritual wants; but never till now have had occasion to plead with our converts abroad, for the support of the temporal wants of our people at home; and it has proved to me a delightful duty, though on a distressing occasion, to be engaged in carrying out the principles and examples set before as in that blessed Word, which is profitable 'to furnish the man of God to every good work,' and which is now done by our hearers with a willingness and liberality beyond all our expectation. We have set before them the distressing condition of the poor in Ireland, under famine and sickness, cold and nakedness; have pleaded the deep poverty of many of our own people there; have urged the consideration of our people here having so long been partakers of their liberality in their support of our Missionary cause; and have called upon them to testify 'their subjection to the Gospel of Christ' by contributing of their abundance for the supply of their poorer Brethren and Sisters in Ireland, and ministering in carnal things to those who have so long ministered better things to them, and whose debtors indeed they are.—We have to this purpose provoked them to love and do good works by the example of the Churches of old, (Acts ix. 19—20; 2 Cor. viii. and ix.); and we have cause to glorify God on their behalf, for the manner in which they have gone and done likewise. For be it observed, that on our hearing of the famine in Ireland, and considering it our duty to appeal to the Christian sympathies of our people for some measure of relief, we thought it to be most just and right that our efforts should be directed to the relief of our own people there, that is, such as are in any way within the charge of our ministry and service; because we know, and I know, the poverty of our people in that country. We know not whether any of them will obtain relief from the channels of public charity flowing into that poor country from England; we may be assured they will receive what we send for them. Upon these grounds we have made our appeal; and such being the motives with which this money has been contributed, I have considered it as a bounden duty incumbent on me, in justice to our people here, who comprise the poorest of the land, to point out this special in-

stance of the influence of the Gospel among them ; and to tell our Christian friends and supporters at home that *their* sacrifices and *our* labour have not been in vain in the Lord.

April 26, 1847.

"Br. and Sr. Miller, and two youngest children, in company with a Wesleyan Missionary and family, named Pilcher, left us for London on Thursday last, by the Miranda, Captain Leonard. His place at Gracefield is at present supplied by Br. Hull, who is a valuable acquisition to us. As the call to Br. Seiler has been renewed, we may soon expect the needful help in Brn. and Srs. Coates and Seiler, to compensate for the absence of Brn. Miller, Wullschlagel, and Zetsche. Br. W. expects to proceed to Jamaica in the end of May, and Br. and Sr. Zetsche sail for London on the arrival of Br. and Sr. Coates.

"Of the joyful occasion of opening the Training Institution here on Thursday last, the inclosed letter from Br. Hamilton will, no doubt, fully inform you. Our spirits have been revived by the visit of our dear Brn. Herman and Hamilton and Mallalieu ; and I trust I can now look forward to the rest of my sojourn here, with an increased measure of cheerfulness and composure."

From Br. A. Hamilton.

"Dear Brother, "Cedar-Hall, April 27, 1847.

"On the 22nd of April, the day appointed for the consecration of our newly erected Training-school, we had the happiness of having with us the Brn. Herman and Mallalieu, nearly all our fellow-servants in the island, and a goodly company of our members and friends.

"The Daily Word says, 'We have a strong city : salvation will God appoint for walls and bulwarks.' Isa. xxvi. 1. The meeting was opened by the director reading the first verse of the 127th Psalm, 'Except the Lord build the house, they labour in vain that build it ; except the Lord keep the city, the watchman waketh but in vain.' After which, all united in singing the hymn, 'Come, let us join our cheerful songs,' &c.

"The company was then addressed by Br. Harvey, in his usual fervent manner, during which he elucidated the various and important reasons which rendered necessary the present undertaking, and many were the cheering facts alluded to by him in his address, some of which will be mentioned hereafter.

"Then was sung the first verse of the hymn, 'Praise God for ever,' and the dedicatory prayer was offered up by Br. Herman ; after which two verses of the hymn, 'The Lord my Shepherd is, and Guide,' &c., were sung, and the benediction concluded the short but interesting service.

"It was owing to the desire of the Missionaries in the Danish Islands to preach the Gospel here, that Br. Samuel Isles, who

had laboured in them for eight years, was sent, in 1756, from St. Thomas to Antigua, where he arrived in the month of April in that year; since which time the island has never been without a Moravian Missionary.

"The Danish Island Mission has also had no small share in the establishment of this institution, owing to the very extensive educational work committed to our fellow-servants, more especially in St. Croix. It was further remarked, that the first director of the Training-schools was called from the Danish West India Islands, the first assistant-teacher is a native of St. Croix, and the first pupil committed to our care, brought by the Brn. Herman and Mallalieu, is from St. Thomas.

"The blessing which we hope will result to the negro race generally, even in the distant land of their fathers, from the effort now making, was not forgotten. 'Ethiopia shall soon stretch out her hands unto God;' and we trust that when labourers are found suitably prepared, there will be a renewal of the endeavours made by our Church above a century ago, and even at a later period, to carry the Gospel to Western Africa. *There* repose the ashes of, at least, ten of our Missionaries,—and in particular we would embalm in our memories the names of the Brn. Hukuff, Protton, and Meder, who have fallen there.

"The desire in our hearts is great to do something whereby that land of oppression may be blessed.

"The number of applicants for admission to the Training-school is fifteen. They are now under examination, with a view, that those approved of may be immediately admitted into the institution.

"We have again to acknowledge the receipt of a parcel of very acceptable articles of clothing for the boys, from our dear friends in Germany, sent through the Danish Islands."

ANTIGUA. *Return of Sschools*, 1846.	Teachers.	Day Scholars	Average Attendance	Sunday Scholars.	Average Attendance.
St. John's	3	230	100	400	280
Gracehill	2	172	102	218	176
Gracebay	2	88	56	216	140
Harvey's Estate	1	35	24		
New Field	2	122	50	234	135
Cedar-Hall	2	204	145	404	292
Lebanon	3	140	120	300	260
Gracefield	1	76	56	167	123
Five Islands	1	44	21	65	57
Total	16	1010	693	2004	1462

ANTIGUA. — *Congregational Occurrences.* 1846.	St. John's, Greenbay, and Five Islands.	Gracehill.	Greenbay.	Newfield.	Cedarhall.	Lebanon.	Gracefield.	Sums Total
Adults Baptized, ...	—	5	—	—	—	2	2	9
Church Receptions	112	39	20	8	5	37	33	254
Re-admitted	43	21	13	6	36	21	27	167
From other Congregations .	58	8	—	4	11	11	7	99
Children Baptized	66	43	33	15	65	25	28	275
Admitted to the Holy Communion	122	20	14	8	4	16	26	210
Marriages	23	18	7	4	16	7	5	80
Adults Deceased	99	45	25	12	39	9	16	245
Children Deceased	19	9	4	1	10	5	10	58
	118	54	29	13	49	14	26	303
Excluded from the Congregation	80	31	43	23	23	16	56	272
Gone to other Congregations .	280	10	13	7	18	9	19	356

ANTIGUA — *Summary of the Congregations*, 1846.	Communicants.	Baptized Class.	Candidates.	Total Adults.	Children under twelve years.	Total.
St. John's and Five Islands.	1893	319	316	2534	603	3137
Gracehill	792	291	289	1372	358	1730
Gracebay.	350	113	114	574	290	864
New Field	342	64	131	537	196	733
Cedar Hall	597	224	265	1186	527	1713
Lebanon	322	123	104	549	250	799
Gracehill	327	117	82	526	232	750
	4729	1248	1301	7278	2456	9734

BARBADOES.

From Br. J. Ellis.

"DEAR BROTHER, "SHARON, April 23rd, 1847.

"My thanks are due to you for your favour of Feb. 15th, with weekly accounts, and also for your friendly lines accompanying a copy of the March Periodical. These tokens of remembrance, with their interesting contents, reminded us anew how greatly we

ought to prize that fellowship of spirit, in which we stand with all our dear Brethren and Sisters throughout the Unity; and we pray that these, and all such enlivening communications, may prove instrumental in stimulating both ourselves and our flock to increased watchfulness, and to unfeigned devotedness to that Saviour, whom we ever own as the bond of union, uniting all His members to Himself and to each other.

"While, in the prosecution of our Missionary labours, we have often to meet with instances of unfaithfulness and depravity, we have also our seasons of rejoicing; and it is with thankfulness I can record, that the celebration of the last Easter season has been one of the latter kind. We have, indeed, had a double cause to rejoice; for, in the first instance, the meetings in the Lent, the Passion, and Easter-seasons, were numerously attended by devout hearers, who, we have reason to believe, were new and deeply impressed by the contemplation of the last scenes of the life of our once suffering, but now exalted Saviour: and, secondly, during the holidays, our joy was not diminished, as it frequently has been in former years, by the sounds of profane nocturnal music and dancing. In this, however, I only speak of our neighbourhood; for we have been informed that, in some other parishes, the old pagan practice was kept up.

"You will be desirous to hear the result of our little Bazaar, which, by the advice of our friends, we transferred from Sharon to Bridgetown. It was held on April 7th, and was most respectably attended. Sr. Ellis had previously waited on the Governor's lady, who kindly promised to visit it; and Col. Reid, our active and excellent Governor, with Nrr. Reid and a part of the family, honoured us with their presence.

"The receipts of the day amounted to £50 sterling, which, with a handsome contribution from our congregation at Zeist, some donations from friends who could not attend, and the disposal of the remaining articles, we hope to make up £80. One-half of this will be appropriated towards defraying the building expenses of the Training-school, and with the other, we wish to procure a new bell for our church, and to effect some needful repairs. We would bring a tribute to our God and Saviour, for the blessing granted to this undertaking; and we also desire most heartily to thank those dear Brethren and Sisters and friends, who gave us such efficient aid; our own work would have produced but little without their kind help and interest. I am sorry to say my dear wife has been, and still is, suffering from the effects of over fatigue; but we hope this will only be temporary.

"Collections and subscriptions have been made at our four stations for the sufferers in Ireland, which amount together to $30l. 3s. 5d. At present, provisions of all kind are very high in price in this island also, in consequence of the American produce, on

which we principally depend, having been carried in so large quantities to Europe, and especially to Ireland."

From Br. J. Titterington.

"Bridgetown, Nov. 12th, 1846.

"My Dear Brother,

"I should have informed you that, in July last, several of our Negro Brethren mentioned to me the desirableness of forming a society in connexion with this congregation, for visiting the sick who are in destitute circumstances,—not only our own church members, but especially such as do not belong to any denomination of Christians. These, I am sorry to say, form by far the largest class in this city—there being numbers who have not been to any place of worship for years. It is to these especially that the attention of the visitors is directed. I need not say that I was much pleased with the idea. Six Brethren and myself met to confer on the subject; and having besought our Lord to direct us, it was agreed that a society should be formed, and named 'The United Brethren's Bridgetown Sick Visitor's Society.' Twelve rules were drawn up, and being submitted to the Mission-Conference, were approved of. Our society is composed of four Brethren, besides myself. As I had been myself employed in this work for several years when in Ireland, my past experience was of some use in forming this society. In the first two months, seventy-three visits were made. On every Monday evening, at seven o'clock, the members meet in our school-house, when each one reads from his journal or reports the number of persons he has visited during the week, and mentions anything worthy of notice, and an extract of the whole is entered by the secretary in the minute-book. Some cases of great destitution and distress have been met with, and one of our Brethren has been the means of relieving several such cases—having by his influence obtained grants of money from the vestry, or got them admitted into the alms-house. Our society was, however, soon to be tried; and the number of its members for the present diminished. One of our Brethren, in consequence of the ill health of his wife, has been obliged to remove to the country for change of air; and another is sick, and I fear will not recover. His death would be a loss to our society and Sunday-school; for he is a regular and conscientious teacher, and when well, kept meetings for religious instruction two evenings in the week on estates in the neighbourhood of town. He is also a collector for our Mission; but it almost appears that his usefulness is soon to terminate, for, in his walk and conversation, he seems far more fit for heaven than for earth.

Summary of the Congregations in Barbadoes, Dec. 1st. 1846.

	Communicants.	Baptized and Communion Candidates.	Candidates, New People, and excluded.	Baptized Children	Total.	Day Schools.	Sunday Schools.
Sharon,	777	157	203	I023	2160	65	130
Bridgetown	184	168	38	120	510	96	140
Mount-Tabor	201	62	48	196	280	95	
Clifton-Hill	150	93	55	270	568		
Total	1312	480	344	1582	3718		

Return of the Congregations and Schools in Barbadoes at the close of the year, 1846.

1846.	Received into the Congregations.	Adults Baptized.	Children Baptized.	Become Communicants.	Readmitted to the Congregation.	Couples Married	Excluded from Congregation.	Departed.
Sharon	14	4	109	45	11	11	15	48
Bridgetown	11	6	14	16	2	4	3	16
Mount-Tabor	7	0	23	1	0	8	8	10
Clifton-Hill	7	1	25	4	3	1	11	13

TOBAGO.

From Br. T. L. Badham, Montgomery.

November 7th, 1846.

"I think we may make a commencement of a Missionary Association next year. We wish to let the collection of the Training-School get comfortably over first. This has done better than we even expected. Our people seem to enter completely into the idea of having such institutions of our own. Certainly we have had to take great pains to explain the matter, but the result is an intelligent apprehension of the scheme, which could hardly be exceeded in a home congregation."

Jan. 27th, 1847.

"The principle subjects I have to mention this time relate, first, to the schools; and, secondly, to the newly-formed Missionary Associations. This year, while our visiting Brethren were here,

we made and promulgated the rule, that all payments should be made at least quarterly, in advance. To our surprise, this met with general approbation; and in only one or two cases, had we to use anything like decided measures to enforce our rule. I am happy to say, that the receipts for the first quarter are upwards of £20, and that the attendance is quite unprecedented. We shall, I see, be obliged to extend our accommodation. Our kind friends at home (namely, our Brethren and Sisters and friends at Bath, who sent us a large box, Mrs. Hines, of Woodford, Mrs. M'Kenzie, of Craig Park, Mrs. Hammond, and the teacher of Lisson Grove Infant-School) did not forget us and our sable little flocks. In passing, let me beg you to convey our most grateful acknowledgments to all these kind friends. The only suitable earthly reward for their benevolence I can wish for them, would be, that they might only be able to see and hear what we do. They would then be quite convinced, that their kind and self-denying labours are not in vain in the Lord. These gifts did not come in time for distribution at Christmas. We, however, determined, that the children should not be disappointed, and fixed on the 18th instant as the day of distribution. There were 297 children present, each of whom received something. It was really pleasing, to see such a number of children as filled the 'gallery,' and sat, two or three deep, on both sides, the whole length of the building. We sat at the lower end; and, after singing a verse, and addressing the children briefly, the distribution commenced.—When all was done, we called on them to hold up what they had received, which they did to the full length of their arms. It was, indeed, a cheerful sight. The gay-coloured bags, pin-cushions, needle-books, &c., interspersed with neat books, knives, pencils, &c., were agreeably set off by the galaxy of smiles, bright eyes, and white teeth, a little below them. It may be said of the Negroes, in an especial manner, that 'Out of the abundance of the heart the mouth that speaketh;' and in this respect the children are not behind their parents. On this occasion, they expressed their gratitude in a manner and tone, which would have electrified their kind benefactresses had they been within hearing. I must again state it as my, or rather our opinion, that the useful presents sent out by friends at home are of great and important advantage to the schools here. They supply a stimulous, which cannot well be done without. How thankful should we be, that we are favoured to see so many of our dear Saviour's lambs brought unto Him! Oh, might they but be truly His property, and glorify Him in body, soul, and spirit!

"The second subject I wish to bring before you is that of the Missionary Associations in our congregations here. I think it best to give you a sketch of their rise and progress to the present period. You will remember that I have often mentioned, that we had something of this kind in view, and also that we were not

without hopes of success from what we could see of the spirit prevailing among our people. Towards the end of last year, it was strongly impressed on my mind that some decided step ought to be taken at the commencement of this year. I accordingly drew up a rough outline of rules for a Missionary Association, which being approved by our conference, it was decided to lay the subject before the congregation at the Missionary Prayer-meeting on January 4th, while the visiting Brethren, and also Br. and Sr. Muntzer, were here with us. This was done, and the subjects left to their consideration until the next Sunday, when it was announced, that a book would be open for subscriptions. Accordingly, on Sunday, the 10th, having to keep the Candidates' Meeting, I gave them some account of the commencement of our Missions, and again read and explained the rules, on which we proposed to ground an association in aid of the work. Immediately after the meeting, thirty-nine names were put down for annual sums, varying from 1*s.* to 7*s.* The declarations of some, and the spirit of all, were truly edifying, One said: 'Sir, I think this very important, that, after enjoying such privileges, we should try to let others enjoy them too. I am very glad this is to be done.' Another said: 'If I could do any good, I would be willing to go to Africa: but I am a poor thing. However, the Lord knows my heart. Ah, those poor people in Africa would be glad and thankful even for our leavings that we despise. Please to put down my name, not because I can do much, but to shew my heart is in it.' Another exclaimed: 'I cannot open my mouth to tell all the Lord has done for me. All I have and am is His.' (These remarks are not exactly their own words; but the sense is the same). The next Sunday, the number increased to seventy-four, and is now about 100. Is not this gratifying? I may also mention, though properly not my business, that Br. Muentzer has made a still more encouraging beginning. He conversed on the subject with some of the helpers and elder members of his congregation, and then appointed Tuesday evening (12th instant), for the people to meet, as he had something to tell them. A large number having assembled, he opened and explained our plan, and was encouraged to appoint Sunday, the 17th, for their decision. On this day, no less than ninety-four names were put down. Br. Prince, being on a visit there, was present, and was much gratified with what he heard and saw. I believe the number of subscribers at Moriah is now 134. Br. Muentzer mentioned to me several very interesting circumstances in connexion with this event, which I hope he will communicate to you in full. And what is it, that has so tenderly affected these dear people's hearts, and made them so unexpectedly willing and liberal? I do not allude to the powerful, constraining love of Christ, which makes His true people fruitful in every good word and work, and which has, I am sure, exerted its blessed influences also in this case. But, I

mean. what is it that has caused such zeal and liberality just in *this* direction? The answer is one word—*Africa!* The bare mention of the woes, the ignorance, the wretchedness of poor Africa has served to excite a kind of holy enthusiasm, even in those who might otherwise have been cold and indifferent. I trust our dear Brethren at home will bear this in mind, that there exists among our Negro Brethren and Sisters a deep and powerful interest on behalf of their benighted 'fatherland.' May our dear Lord, if such be His will, enable us ere long to commence a Mission in Western Africa? One fact I would mention respecting our Missionary Associations, which I consider very important. No one who is connected with our congregations, and yet refuses to pay the usual congregation cash, is allowed to become a subscriber. Further, we wish to give our people every possible information respecting Missions; and we shall, therefore, require an increased number of Missionary papers."

From Br. W. A. Prince.

"March, 1847.

"Dear Brother,

"On the 8th instant, the Brethren Badham and Muentzer met me at Scarborough, at the invitation of Mr. Thornton, to be present when His Excellency, Lieutenant-Governor Greame, addressed the two Houses of Council and Assembly. After that was over, Mr. Thornton suggested our making collections at both stations for the suffering people of Scotland and Ireland, and said that he would forward any contributions they might make to His Excellency the Governor-General at Barbadoes. We hope to do so on the coming Sabbath. Our people say, if they could go to their ground and fill up their baskets with sweet potatoes, pigeon-peas, and cassava, they would do so all night, and at morrow they would pile up their basket with yams; but as that is out of their power, they will bring some white money for white man. Thanks to our Saviour, there is plenty of work and sufficient to to eat here."

"April 2nd.

"Br. Muntzer and ourselves have received for the sufferers in Ireland and Scottland 14*l.* 15*s.* 10*d.*, and sent the amount to Mr. Thornton. At a public meeting held at Scarborough, on Tuesday, he handed it to the Governor, who was chairman, and it was agreed to make collections all over the island, on Sunday, the 4th instant, in all the established churches.

"On Wednesday, one of our Brethren came to speak with Br. Badham, who took occasion to inquire, if he thought of doing anything with his son. He replied, that only the night before, he

and his wife were saying that it might be, that our Saviour would think fit to call him to Antigua; and they both appeared to come to the conclusion, that whatever the Lord appointed for him they were willing to assent to. How often have I seen the Lord's directing hand and his powerful influences upon His people, when any thing was to be accomplished that He had before determined. How many instances of this kind do we not find in the word of God for the confirmation of our faith and the encouragement of our hopes."

Return of Schools.

	Day School.			Adult Sunday School.			Juvenile Ditto.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Montgomery	152	147	299	154	94	248	145	137	282
Moriah . .	98	96	194	92	98	190	94	62	146
	250	243	493	146	192	438	229	199	482

Return of Congregations in Tobago for 1846.

	Communicants.	Baptism and Communion Candidates.	Candidates, new People, and Excluded.	Children under Ten Years of Age.	Total under our Care.	Admitted to the Holy Communion	Adults Baptized.	Received into the Congregation.	Excluded.	Couples Married.	Departed.
Montgomery	254	212	395	168	1029	74	1	72	14	39	28
Moriah .	157	92	176	71	496	33	1	45	9	15	13

ST. KITTS.

From B. G. W. Westerby.

"Basse-Terre, St. Kitts, April 26th, 1847.

"Dear Brother,

"You will kindly excuse a brief answer to your letters, knowing how much work I have at present, and that my better half is in England.

"I thank you especially for your last kind letter, which shews the sympathizing interest you take in the usefulness and well-being of my dear wife and myself. It has been a great comfort to

me to know, that it has pleased the Lord, in His great goodness, to bring her safe to England, and that she appears to be improving in health.

"I enclose a bill on our treasurer for the sum of 31*l.* 15*s.* 7*d.*, being the amount of collections made at our stations in St. Kitts after sermons on behalf of the suffering Irish and Scotch. The Conference requests, that you will be so kind as to appropriate one-half for the benefit of the sufferers in the islands and Highlands of Scotland—the other half for that of our Irish fellow-subjects. I hope it will please the Lord to send a plentiful harvest this year, and to put an end to the famine. We feel the effects of it even in this part of the world; bread and flour being very dear, as well as other kinds of provisions."

Returns of the Congregations, Schools, &c. in St. Kitts for 1846.

	Basseterre.	Bethesda.	Estridge.	Bethel	Total
Communicants	802	486	205	149	1642
Baptized . . .	518	173	59	46	796
Candidates . .	290	106	55	71	522
Excluded coming to Speaking . .	44	12	5	5	60
Total Adults	1654	777	324	271	3026
Children under 12 Years . . .	560	300	212	95	1167
Total	2214	1077	536	366	4193

	Baptisms.	Marriages.	Burials.	Admitted into Congregation.	Re-admitted into Congregation.	Admitted and Re-admitted to Communion.	Excluded.
Basseterre . .	98	11	109	19	14	30	56
Bethesda . .	46	7	34	43	15	32	22
Estridge . . .	32	7	11	23	5	31	10
Bethel . . .	7	2	6	11	5	18	2
Total	183	27	160	96	39	111	91

	Day Schools.					Sunday Schools.	
	Male.	Female.	Total.	Average Attendance.	Teachers.	Average Attendance.	No. of Teachers.
Bassetere	115	140	255	208	3	350	50
Bethesda	56	74	130	100	1	175	20
Estridge	42	45	87	56	1	112	13
Bethel	59	61	120	80	1	100	11
Total . . .	272	320	592	444	6	737	94

DANISH ISLANDS.

From Br. W. Haeuser.

"Friedensthal, in St. Croix, March 9th, 1847.

"Dear Brother,

"Since the date of my last to you of Nov. 23rd, it has pleased the Lord to visit me with severe sickness, as you will have heard from other correspondents. The liver complaint, which attacked me after the second return of fever, proved very obstinate, and confined me to my chamber till the middle of January. The cure of this disorder proved tedious and painful, and it was not till I had paid a visit to St. Thomas for change of air, that I began to feel really convalescent. Now, through mercy, I am pretty well recovered, and able to exert myself for the discharge of the arrears of work of all kinds, which had accumulated during my illness. Meanwhile, Br. Gardin was also laid up with a nervous fever, which brought him to the very gates of the grave; and though convalescent, his recovery is still but slow. Br. Hohe, of Niesky, and Sr. Popp, of Emmaus, having departed this life, and Br. and Sr. Bentien, of New Herrnhut, and Br. Linke, of Neisky, being seriously ill, we were for a season hard pressed; and, to add to our discouragements, we received intelligence that Br. Wolter had accepted a call to Drontheim in Norway. By the arrival of Br. and Sr. Kleiner from America, and of Br. and Sr. Freitag from Germany, our hands were, however, again strengthened, and we could proceed in our work with some degree of confidence.

"I send you herewith the returns of our several congregations and schools for the year 1846. The catalogue of the former, as you will perceive, shews a considerable decrease in numbers, which may in part perhaps be attributed to the superior care and

accuracy which have been employed in preparing it. One cause of the diminished return from Friedensthal is the removal of the Negroes, seventy in number, from the neighbouring plantation, Bellevue, to another part of the island. The year past was rather barren of striking and interesting occurrences, as most of our fellow-servants are ready to testify. At this place, many changes and much sickness have rendered it a year to be remembered. It has, indeed, been a period of manifold difficulty, well calculated to try our faith to the utmost.

A. Conoregational Occurrences in the Year 1846.

ADMISSIONS.	Friedensthal.	Friedensberg.	Friedensfeld.	St. Thomas-tn.	New Hermhut.	Niesky.	Emmaus.	Bethany.	Total.
Adults baptized	2	1	4	0	0	1	2	0	10
Recieved into the Congregation	8	6	13	5	3	11	11	3	60
Re-admitted to ditto . . .	12	6	30	1	3	3	8	10	73
Children baptized . . .	41	59	73	7	33	41	53	32	339
Admitted to the Holy Comm.	31	7	16	0	6	15	8	3	86
Admitted as new people . .	13	30	107	11	8	9	40	28	246
Marriages in Church . . .	24	14	20	2	1	14	7	4	86
Adults deceased	49	38	41	8	17	25	20	8	206
Children deceased . . .	32	43	36	4	16	17	19	22	189
Excluded from the Congregation	18	27	14	0	15	7	18	18	117

B. Catalogue of the Congregations.

December, 31st, 1846.	Communicants.	Adults Baptized.	Baptized children under 12 Years of Age.	Candidates for Baptism.	Excluded.	New People.	Total.
Friedensthal	636	229	432	172	136	238	1843
Friedensberg . . .	419	196	399	143	98	188	1443
Friedensfeld	774	223	434	158	103	384	2076
St. Thomas Town .	70	19	16	9	2	13	129
New Hermhut . .	337	94	317	89	85	80	1002
Niesky . . . . :	494	148	300	149	31	150	1275
Emmaus	304	142	450	59	111	61	1127
Bethany	178	47	235	45	81	62	648
Total .	3212	1098	2583	824	647	1176	9534

C. Catalogue of the Schools exclusive the Country Schools at St. Croix.

December 31st, 1846.	Friedensthal.	Friedensberg.	Friedensfeld.	St. Thomas-tn	New Herrnhut	Niesky.	Emmaus.	Bethany.	Total.
Scholars, daily . .				71			27	21	119
Sunday scholars . .	100	250	200?	60	58	70	90	120	948
Total . .	100	250	200	131	58	70	117	141	1067

IV. LABRADOR.

Extracts of Correspondence. (Concluded from p. 308.)

From Nain.

"During the past winter, it was one of my incumbencies to supply poor children with the food needful for their subsistence. Under ordinary circumstances, it causes me real pain to observe the approach of Easter, and to think how very soon our school will be broken up, and the poor children scattered, with their parents, along the coast, in danger of forgetting a great part of the knowledge that they have acquired, and losing the religious impressions they have received. This year, however, I could not but rejoice at the arrival of Easter, and the prospect which it brought, of the early termination of a season of distress such as we have seldom witnessed. It is indeed true, and a mournful truth it is, that several persons perished of hunger even after Easter; but they were such as proved by their conduct the truth of the adage: 'He that will not hear must be content to feel.' When I heard that a family of six persons had consumed in two days, forty codfish, with a sufficient quantity of flour and biscuit, and at least twenty partridges, which they had shot, and when I asked the father of this family, who came some time after to beg for bread, what was the reason of this extravagance, he answerd that *their* customs were different from those of Europeans, for that when they had plenty of food they continued to eat of it as long as it lasted. It seems as if nothing but rich visitations as that of which we are speaking, would make any impression upon the minds of these foolish and thoughtless people.

"E. Erdman."

"I could give you many mournful examples of the spiritual and moral, as well as temporal injury, which is done to our poor people by their commerce with the Southlanders who infest this neighbourhood; several hopeful young persons have been drawn away by them during the past year, and led into gross transgression.

One unfortunate female, formerly a cheerful, well-conducted person, returned to us not long ago without boots, but half-clothed, and in a wretched state both of mind and body. And for what foolish, worthless trifles had she been content to barter her character and her peace of mind! You must not, however, think, that we have no subjects of a more cheering nature to bring forward: there are also in this congregation many faithful souls; my conversation with the communicants have often proved a real edification to me, and I have thanked God for the grace bestowed upon them. On the hearts of the children, the Spirit of God continues to carry on the work which He graciously commenced among them many years ago. Our principal violin-player, Joseph, not long since told me, that he still remembered with gratitude the converse which he held with our Saviour in his years of childhood, and how he had prayed to Him for a blessing, and for grace to learn, what he was taught at school; and these prayers the Lord had heard, so that he made good progress. He confessed now, however, that as he grew older, he had grieved his Saviour by his pride and indifference, and had brought much distress upon himself. Now he seems to be truly converted, and to walk worthy of his calling.

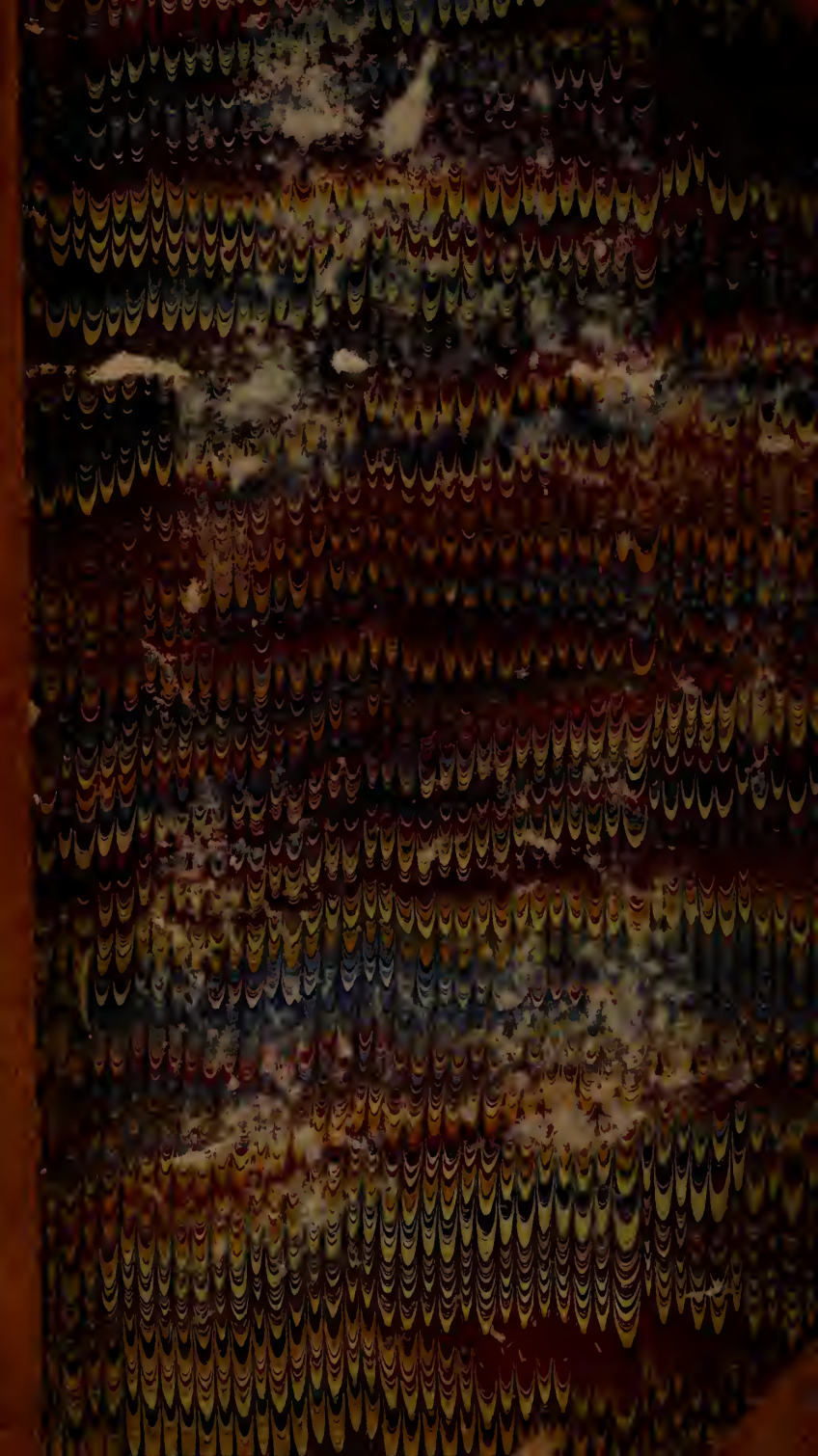
"I. T. Vollprecht."

From Hopedale.

"On our voyage higher, we had a good deal of rough weather, and one severe gale, during which a huge wave broke over the ship's decks, smashed four panes of the skylight, and poured into the cabin, making our berths for the time untenable. On the 19th of July, we just descried land, but, to our alarm, a great quantity of drift-ice also, through which we had to work our passage for several days. Happily it was not very closely packed, so that we could always find a channel of sufficient width to allow of our proceeding. While steering between these ice-fields and ice-bergs, the nights are always seasons of much anxiety. Sleep seems out of the question both with passenger or crew—the masses of ice continually striking the sides of the vessel, often with such violence as to set the bell a-ringing. On the 21st, we were safe beyond these perils, and could direct our course northwards towards Hopedale; which settlement we were permitted to reach on the 22nd July.

"Aug. Ribbach.

V. ACKNOWLEDGEMENT.

Received Sept. 15th. 1847, of *Revd. Sylv. Wolle*, Forty Dollars, appropriation of Ohio United Brethren's Miss. Society, towards our Mission. *Philip H. Goepp.*

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